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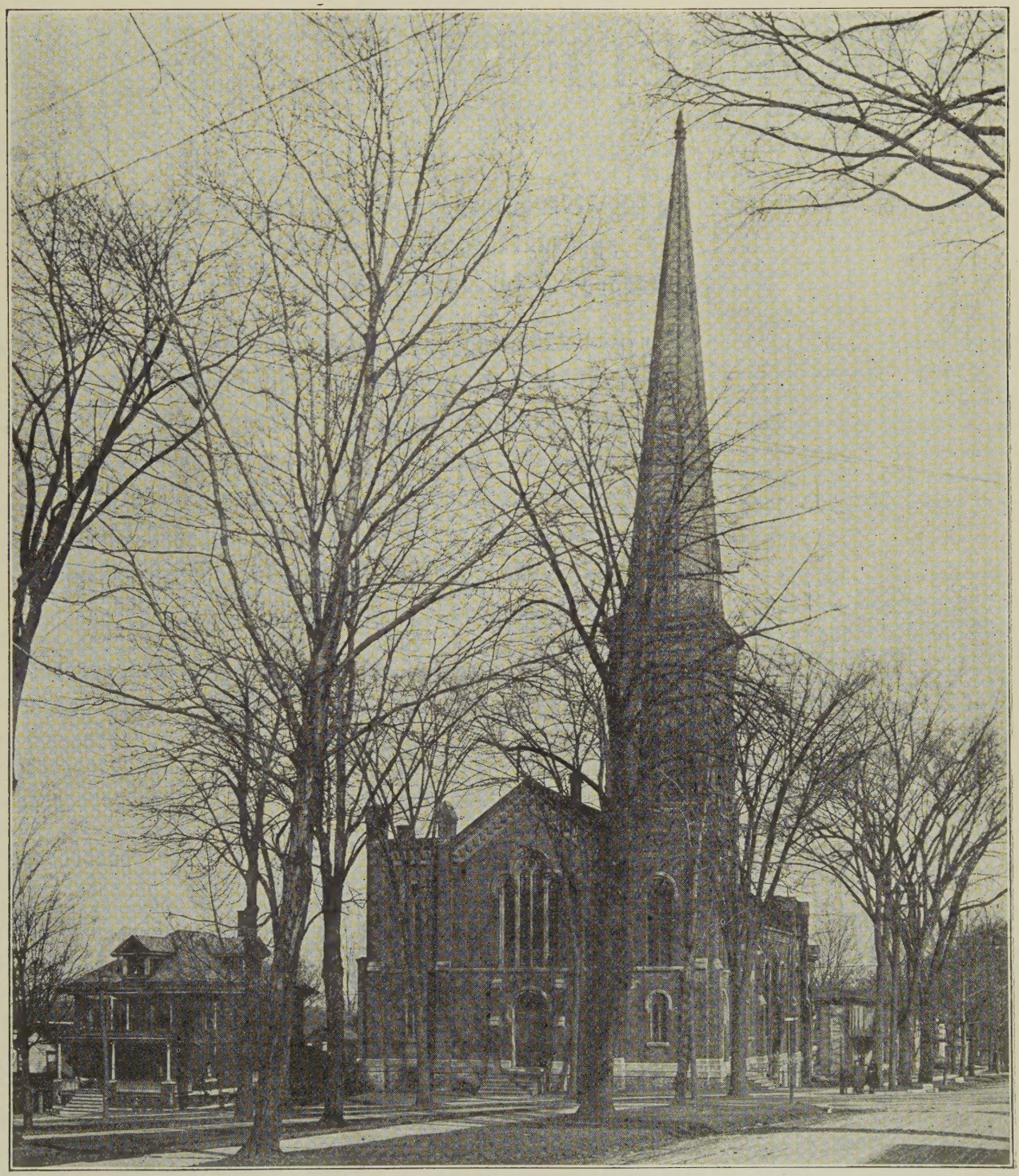

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The Editorial Outlook

Thomas Todd, the Congregational House Printer

WHILE we mourn the loss of the genial, warm-hearted and wise friend of all whose interests center in the Boston Congregational House, Mr. Thomas Todd, we rejoice in his long life and Christian service, which has been an inspiration to all who knew him. He has exemplified the solid virtues of integrity, square-dealing, industry, and thrift. His sense of humor has kept him smiling through clouds and sunshine, and has cheered many less strong in optimism; his loyalty to family and friends, to church and country has been resolute and constant. While Thomas Todd achieved excellence and success as a master printer he lived a Christian life and served his fellow-men faithfully and well.

National Women's Law Enforcement Convention

CONSTRUCTIVE forces representing millions of women all over our country who are organized for law enforcement will arrive in Washington, April 10-11, for the National Women's Law Enforcement Convention, called primarily to discuss methods of action and to make plans for the coming year. Headquarters are to be at Hotel Washington. Its ballroom and "Hall of Nations" will be used for meetings and official luncheons. The most prominent people of Washington are deeply interested, the sponsors being Mrs. Coolidge and three former mistresses of the White House—Mrs. Harding, Mrs. Taft and Mrs. Preston (widow of President Cleveland). Delegates will be given a special reception at the White House. Mrs. Herbert Hoover will be the convention presiding officer. The program contains a goodly list of prominent men and women. Perhaps no one of them will be heard with more interest just now than Mrs. Mabel Willebrandt, Assistant Attorney General. Another speaker—one who represents Catholic women—is the well-known author, Mrs. Kathleen Norris. A pageant, *Liberty in Law,* is a spectacular feature. It will be given in the Scottish Rites Temple and, if weather permits, out-doors on the steps of the Treasury on the evening of April 10. A big mass meeting for men and women is planned for April 11. This great convention is one way of convincing official Washington and the country at large that our leading women and women's organizations are in earnest for law enforcement and intend to support the Eighteenth Amendment.

The Revolt of Youth in China

A DESPATCH from Pekin mentions the fact that Miss Chang Chin-yin, an eighteen-year-old high school girl, recently disputed successfully the right acknowledged through thousands of generations of a parent to give his daughter's hand in marriage without her consent.

She inserted an advertisement in a Chinese newspaper stating that she refused to recognize a betrothal agreement made by her parents with the father of young Hsiung Pao-chi. The parents have now resorted to the same means of acknowledging their acquiescence in the girl's rebellion and agreeing to cancellation of the contract.

The shattering of customs by the revolt of youth probably troubles the conservative-minded as much in China as it does here. Possibly as far away as China we can see that the revolt of youth, though not necessarily always wise or justified, is not necessarily always bad.

The Pima Indians Need Help

FRIENDS of the Indians, who wish to see them fairly treated, should hasten to the aid of the Pima Indians, now in grave danger from the loss of their water supply. They have for years been successful farmers, repeatedly carrying off first prizes at the Arizona State Fair, in competition with the whites. In spite of the small supply of water in 1922 they won the Sweepstakes on wheat and many blue ribbons, and in 1923 they won fifteen blue ribbons and many prizes. Since 1867 they

have been farming by irrigation. But now we are told, "the water which in the old days came down the Gila River is being diverted farther up stream by white men. Because of the resultant shortage of water the Indians have for the past five years had crop failures. They have been peacefully submitting to terrible hardships on this account. Every year the water supply grows less, till starvation now stares this tribe in the face."

In order to remedy this situation a bill (Senate 966) has been introduced in Congress, providing for the construction of the San Carlos dam at the Gila River. The bill has passed the House of Representatives and favorable consideration by the Senate seems probable. Rev. Dirk Lay, a Presbyterian missionary to the Pimas, is representing their interests in Washington and declares that "upon this bill depends the future prosperity of the Pima tribe, living in the Gila River valley, between Phoenix and Tucson." He also reports that Government engineers have recommended the promotion of this project and says that "the San Carlos dam will insure each Indian some water for farming."

We should remember that the Pima Indians have always been friendly. Frank Russell, in a book on the Pima Indians, says:

Californian pioneers who traversed the southern route before the days of transcontinental railroads often owed their lives to the friendly brown-skinned farmers whom they met upon the Gila. This tribe rendered notable assistance as scouts in the long contest with the Apaches. Even had they remained neutral, they would have deserved friendly consideration on the part of the whites; but as they fought bravely in the latter's behalf, justice required that their services be accorded proper recognition. In the World War the Pimas oversubscribed every loan and the last War drive by 508 per cent. The first Arizonan killed in action in France was a full-blooded Pima Indian, who voluntarily enlisted for his country's service.

Friends of these Indians are urging that all who are interested in preserving our first Americans write or wire their Senators to the following effect:

"In behalf of Pima Indians of Arizona I earnestly urge your support Senate Bill nine sixty-six providing for construction San Carlos dam. Give Pimas water, repay debt our nation owes them. Pimas are hard working, industrious people, have always aided and protected whites. First Arizonan killed in France was Pima Indian who volunteered."

In Brief

Good men and great men have always been propagandists. It is only small men who think their convictions of no importance.

* *

Next week's issue of *The Congregationalist* will be the Easter Number, with its message of the risen life and the eternal hope.

* *

Jesus brought to men a religion of *ideas,* not of forms and symbols, and of conventionalities. A religion soundly spiritual must be intellectual as well as moral and emotional.

* *

A Methodist pastor, in renewing his subscription, says:

The Congregationalist brings a weekly message of enthusiasm and insight afforded by no other denominational paper with which I am acquainted.

* *

Three important articles in this issue are those on the subject of junior services of worship, including suggestions regarding sermons for boys and girls. We commend these articles as practical helps. They are *A Junior Church* by Philip C. Jones, *A Church Service for Boys and Girls* by Dr. J. W. F. Davies, and *A Sheaf of Children's Sermons* by Dr. Ernest Bourner Allen.

* *

Our readers will share our pleasure and expectations in the new Secretary of the Navy, Judge Curtis D. Wilbur, who is the subject of a special article in this issue. His record is remarkably good, and Congregationalists will follow him in his new work with special interest because he is one of us, as his chief, the President, is. We are glad to welcome another active Christian layman to high office in Washington.

A Challenge to the Church

An Editorial by Judge Florence E. Allen, Contributing Editor

OUT of the greed for power in ages past a law was declared that "The King can do no wrong." As the peoples grew in consciousness and strength they substituted "the State" for "the King" but they retained this ancient law, modified to read: "The State can do no wrong."

From recognition of this law came the World War as inevitably as death may follow sickness. If, one hundred years ago, all the so-called Christian nations had said, not "The State can do no wrong," but "The State shall do no wrong," the World War would never have been fought.

The world still says in too many instances, "The State can do no wrong," and yet in spite of maintaining the old standard the whole world is hungry and athirst for righteousness; the world hungers to have standards of right raised in governments and maintained between governments. Who shall raise these standards but the Church? How shall we answer this challenge?

The question which will not down is this: How soon shall we practice Christianity in the large? How soon shall we apply Christianity to the great group problems of humanity? How soon shall we cease to say that the doing of injustice in mass is proper and sanctioned because sovereignty demands it?

I do not contend that the Church should enter politics or indorse candidates, or seek to control the State, but I do say that the Church and the individual Christian rest under a heavy responsibility toward government, and that all of those who profess to believe Christ's teachings should demand that right be done in government, state, national, and world-wide.

The Particular Application

An Editorial Concerning Congregational Evangelism

THE recent editorial message, *Broadening the Spiritual Life,* was written with the consciousness of a very definite and particular application to our own constituency. The exact figures are not before us at the moment of writing, but we understand that the reports of our Congregational churches in the forthcoming *Year Book* for 1923 will indicate that while our givings have been greatly increased both for home expenses and for general benevolence, there has been little, if any, increase in our membership.

Those who are most intimate with the nature of church membership rolls and statistics, in spite of all that has been done to increase their trustworthiness, will not take too seriously the numerical index of success or failure. There is a sense in which a reported decrease in the membership of a church may represent an actual increase in spiritual integrity and vision. It may mean a raising of the standard of membership, a clearance of the roll of nominal, but not vital, membership. And if this is true of the local church, it must be true of the churches as a whole, and of the statistics which represent their activity. But when one allows for the fact that the conditions under which rolls are maintained and statistics reported average much the same from year to year, it may well be that a reported numerical gain or loss probably represents approximately the actual situation in the denomination at large.

Is the Field Exploited?

Possible explanation of the lack of a further increase in membership similar to the substantial gains reported last year may be found in the law of diminishing return. If a church develops its environment very aggressively, winning in one particular year all of its young people and those in its community who are most easily accessible, the very success of that year's work involves an exploitation of the field that makes such a record successively difficult. But can any one seriously claim that our Congregational churches have apparently not grown substantially during the past year because there is not material for growth? It would be a most absurd claim except in relation to certain small communities which are either over-churched or in which practically all the people have church relationship.

When one considers our vast city populations and our country as a whole the fact that America itself is seriously under-evangelized must be sufficiently apparent. That our own churches must bear a large share of responsibility for this under-evangelization of America seems to us beyond question. There are communities, and they are many, where the Congregational church stands with open door and with wide and constant invitation. It is the *Community* church, or the *People's* church, and in large measure it justifies the name. In fact occasionally it is in danger of becoming more the *People's* church than *Christ's* church, and of playing down to its constituency instead of representing something high and holy, with the dignity and greatness of truth and righteousness. There are dangers in the popularization of the church, but there is no danger in the popularization of the Gospel, if its essential character is maintained. The Gospel first came as a message for the common people. Its great Revealer plainly announced his mission as *to seek and to save the lost.* The church that is a *Community* church, or a *People's* church, and that at the same time is preserving the spirit and ideals of the Master, may claim to be fulfilling his mission and purpose.

Where We Fail

But one has an inescapable feeling that there are churches that never encounter the dangers of popularization because they never go far enough along the way. Their life is self-centered and protected by a tradition and practice of exclusiveness. An eminent preacher, known in two continents, occupying at the time a pulpit of some prominence, said to the writer, some time ago, with sadness at the confession: "My church is nothing but a high-class club; it does not want the people." There are too many communities where that situation could be duplicated, and while that particular church was not *Congregational,* we must admit, with sadness, that we cannot throw stones at those of other communions.

We rejoice, rightly, in a tradition of intellectual strength and culture that has attached to Congregationalism, but we ought to resent with all the evidence of sound practice the too prevalent tradition that our chief stock in trade is intellect and culture, that zeal, fervor, and devotion to the purposes of redemption are not in the warp and fiber of our being. We may justly distrust and eschew mere emotionalism, but nothing that is wholly Christian can be devoid of intense emotionalism and sound passion. Jesus was "moved with compassion," or was "moved with indignation." Paul "felt his spirit stirred within him." It is the typical *Christian* experience. Moreover, it would be found that the highest intellectuality and the soundest culture are not foreign to the spirit of Christian evangelism. Ministers and churches that represent the highest level of cultural attainment among us not infrequently, thank God, represent also the deepest and most aggressive evangelism. The exclusive, proud-spirited church is often actually as near dying of dry-rot intellectually and culturally as it is spiritually.

It is far from our purpose to suggest any broad, or sweeping, indictment of our Congregational churches. We believe that no church fellowship in America today represents a higher type of life and service. But our whole fellowship is not permeated with the spirit of aggressive evangelism. There is not found everywhere among us the cry and consciousness, *Woe is unto me if I preach not the gospel.* When one sees fields white unto harvest—need and opportunity confronting us on every hand—one feels acutely the failure to measure up to our possibilities. We propose to return to the subject next week, and to deal constructively with our unexploited resources and possibilities.

Congregational Layman Called to the Cabinet

Curtis D. Wilbur, the New Secretary of the Navy

By E. Guy Talbott

Pasadena, Cal.

CURTIS DWIGHT WILBUR, the new Secretary of the Navy, who was Chief Justice of the Supreme Court of California when called to Washington, is a well known Congregational layman, and is the second Californian in the official family of President Coolidge. No appointment could have better pleased the people of the Golden State, for Judge Wilbur is one of the best loved men in public life in California.

Although a Republican in politics, Secretary Wilbur is not a politician. For the past fifteen years judical officers in California, both county and state, have been elected on a strictly non-partisan basis. The new Secretary of the Navy is as popular in his home state with Democrats as he is with members of his own party.

Curtis Dwight Wilbur was born in Boonsboro, Ia., on May 18, fifty-seven years ago. His father, Dwight Wilbur, who was a Union soldier in the Ohio Volunteers during the Civil War, moved to Iowa from Western Missouri. When young Wilbur was sixteen years old the family moved from Iowa to Hamestown, N. D. In 1884 Curtis Wilbur entered Annapolis Naval Academy and graduated in 1888. He was a member of the Academy football team and established a fine record as an athlete.

Immediately after graduation Wilbur resigned his commission as an ensign in the Navy and removed with his family to California. He taught for two years in the preparatory school connected with Occidental College at Los Angeles. In 1890 he was admitted to the California bar and for nine years engaged in the general practice of law in Los Angeles. He was then appointed deputy district attorney of Los Angeles County, handling civil cases for the county.

Notable Service in Juvenile Court

In 1908 Wilbur was elected one of the judges of the Superior Court of Los Angeles County, holding this office until he was appointed Associate Justice of the California Supreme Court in 1918 by Governor Stephens. For several years, while he was on the Superior Court bench, Judge Wilbur was assigned to the Juvenile Court. It was while serving in that capacity that Judge Wilbur became well and favorably known all over the state. As judge of the Juvenile Court he did away with practically all court formality in the handling of cases, and became a father or big brother to all the thousands of boys and girls who came before him, either as delinquents or dependents.

I made a careful study at one time of over five thousand juvenile cases handled by Judge Wilbur. He was always the friend and confidant of the boys and girls and they all loved him. Many staunch and responsible citizens of California today look to Judge Wilbur as the man who started them on the road to good citizenship, when they were under his care in the Juvenile Court at Los Angeles.

Shortly after Wilbur's appointment to the Supreme Court he was elected to the same office for the full term of twelve years. In 1922 he was elected Chief Justice of the Supreme Court of California. He goes from this high position to Washington, "drafted" by President Coolidge as Secretary of the Navy.

A Bible Class Teacher

Judge Wilbur has always been interested in matters of public welfare and human interest. For several years he taught a large Bible class in Los Angeles. On his removal to San Francisco he at once became teacher of a similar Bible class in the First Congregational Church in that city. He has also served as president of the California State Sunday School Association, and has been prominently identified with many other religious and social service movements in California.

For several years Judge Wilbur has been chairman of the Near East Relief Committee in California. His interest in this philanthropy grows out of the fact that he had a sister and brother-in-law, who, as missionaries in Persia, both died of typhus while carrying on relief work among the stricken Armenians during the World War.

Judge Wilbur is ever in great demand as a public speaker. He has a fund of inimitable wit and humor as a speaker that reminds one of the public addresses of Abraham Lincoln.

Personal and Home Life

Judge Wilbur married Miss Olive Doolittle, whom he met in the early days in North Dakota, where she was teaching school. They have four children. When the children were young their father used to tell them a nightly bed-time story. Many of these stories were gathered together and privately published years ago under the title, *The Bear Family*. This book has only recently been reissued from the press of Fleming H. Revell Company.

The new Secretary of the Navy is very human in his personal relationships. As a judge he always tempered justice with mercy. He is ardently patriotic; a real lover of his country and her tried and tested institutions. His appointment has won for the Coolidge administration the gratitude of the people of California.

Mr. J. H. Morse of the First Congregational Church, San Francisco, of which Secretary Wilbur is a member, characterizes him as follows, in a letter to *The Congregationalist*:

Judge Curtis D. Wilbur, appointed by President Coolidge as the Secretary of the Navy, is one of California's most prominent citizens, and one of her most honored Congregationalists, having taken a part in all

Photo. by Underwood & Underwood, N. Y.

Curtis D. Wilbur, New Secretary of the Navy, and Mrs. Wilbur

the forward movements in the State, social, judicial, and religious. Living as a boy in Dakota, when it was a territory, he acquired that ruggedness of physique which fitted him for the strenuous activities which have marked his career, culminating in the seat of the Chief Justice of the State of California. Foremost in child welfare, prohibition, judicial reform and civic regeneration, he acquired a leadership which has assured him the support of the electorate of the state whenever he has announced himself as a candidate for public office. Prominent in leadership in the denomination he will be sadly missed in its councils, but we are proud to have the state represented by so worthy a representative of the denomination which stands as the highest exemplar of the foundation principles of this Republic, and bespeak for him the sympathetic appreciation of every loyal Congregationalist.

Creeds Men Live By

Five Well-Known Americans State Their Working Faith

By Edward H. Cotton

EVERY man has a creed by which he lives. This creed may be one sanctioned by tradition. It may have been inspired by a chance phrase heard in home or school or church. It may be the result of a personal experience. Whatever it is, however it came, it is the rule and regulation of that person's life.

Believing that men engaged in various pursuits would have interesting statements to make regarding the ideals which govern them, the *Christian Register* invited men representing various pursuits to contribute statements of their faith. The replies revealed philosophies of life which in their turn explain the secret of influence. They will be read with interest by those who are endeavoring to formulate a working creed for themselves.

Prof. Thomas Nixon Carver, professor of political economy at Harvard University since 1902, and author of several well-known books on problems of wealth and social justice, believes that our first obligation is to those men or creatures nearest us, including ourselves. He also places practice first and preaching afterward.

"I am coming more and more to believe that men should preach what they practice. It is my observation that practice is generally very much better than preaching. In fact, I have never known any one whose preaching was as good as the practice of the average man. I have therefore studied my own practice rather carefully.

"As nearly as I can make out, I am always trying to do something for those creatures for whom I care, or for whom I have something that might reasonably be called an affection. Now I believe that I really care for every human being, but I am quite certain that I care more for some than for others. If one of those for whom I do not care so very much should threaten harm to one of those for whom I care a great deal, I should be definitely on the side of the latter and might, under sufficient provocation, become somewhat dangerous to the former. I think also that I place myself rather high in the list of those for whom I care a great deal.

"I find also that I care a good deal for a number of non-human creatures, certain kindly animals, for example. In that sense I am a little broader than the humanitarian. I suppose that I might be called a brutarian were it not for the fact that I also care for certain members of the vegetable kingdom—a certain tree, for example.

"As to those creatures, human, animal, and vegetable, that are on my preferred list, they are all near to me in some particular. They are near in space, in kinship, or in like-mindedness. I care more for my near neighbors, other things equal, than for my distant neighbors. This does not mean that I do not care at all for my distant neighbors. It merely means that I do not care so much for them as for my near neighbors. Under the same conditions I am likely to be for my near kinfolk and against my distant kinfolk; and yet I care somewhat for my most distant kinfolk, that is, those who are widely different from myself in race, color, language, and everything else except in common humanity. I also care more, other things equal, for those whose ideals, standards, and general reactions to stimuli are closely similar to my own than for those who differ widely from me in these respects.

"So far as I can figure it out, after the most careful analysis that I am able to make of the whole problem of human energetics, I think that if everybody in this world would behave in the way that I have described, this would be a somewhat better world than it would if we ignored this principle of nearness or propinquity and tried to preserve a Jove-like impartiality toward all creatures. So far as I can tell by observation, everybody does behave in this way; that is one reason why I think that this is, after all, a pretty good old world,—a better world, in fact, than it would be if we generally practiced what we preached or what we hear preached."

"I have only one creed," wrote William Lyon Phelps, Lampson Professor of English Language and Literature at Yale University since 1901, and art and literary critic,—"the belief in the divine revelation in Jesus Christ, and a wish to follow him."

Dr. William L. Sullivan of New York, representing the preachers, finds the highest fulfilment of life in communion with the Sovereign Spirit. He said: "The lowest life is anarchy, the highest is obedience. Anarchy means the supremacy of desire over right, of wish over reality, of immediate satisfaction over ordained fulfilment.

"Obedience means following truth and right, whether our lower motive, or our party, or the fashion of the hour likes them or not. It means that churches, political and social systems, democracy, are to be judged by truth and right, and by liberty, which is the foundation of our loyalty to these ideals.

"This implies a universe in which spirit is supreme. The idea of obligation in its pure essence destroys a materialistic universe, for obligation and mechanism are irreconcilable terms. But in a universe in which spirit is supreme, obedience by moral necessity passes into communion with the Sovereign Spirit from whom the law of our obedience and our only true liberty proceeds. The highest happiness, because the highest fulfilment of life, and the first function of religion consist in cultivating this communion through this obedience.

"Humanity by this loyalty or obedience can create a kingdom of God, and by that anarchy can create a kingdom of cruelty and falsehood and tyranny. This for individuals and societies is the choice that makes this eternal-temporal event called life, mean or splendid, worthless or divine."

George W. Coleman, president of the Open Forum National Council, and president of the Babson Institute, Wellesley Hills, Mass., calls the following "My creed as it stands today."

"Do justly, love mercy, and walk humbly with God, from whom we came, to whom we go, and in whose service we find the meaning and the joy of life. It does not make so much difference what happens to you as it does what you do with what happens to you. Every truth is balanced by another truth pulling in the opposite direction.

"Jesus, the carpenter's son, by his life, his teachings, and his oneness with God, draws me, drives me, guides me, and lifts me as nothing else can or does. Doctrinal discussions about Jesus Christ challenge my intellect, stir the mysticism within me, rouse my fighting spirit, and leave me in the dark.

"'By their fruits ye shall know them,' and not by their intellectual assent to any prescribed statement. I have delightful spiritual fellowship with any one who has the spirit of Christ in his life, no matter what his religious labels may be, or if he has none. And I am tormented in the presence of utter orthodoxy that has lost the spirit of Jesus.

"We are in the midst of vital, sweeping changes in our religious life. It is painful and alarming, but it is also blessed and hopeful. I want a faith so real, so deep, so dynamic, that it can meet unflinchingly the surprises and shocks that are even now long overdue. What I do believe suffices to hold me, steady me, and inspire me. I may be disillusioned about many things that I firmly believed in other years, but nothing has shaken my confidence in the vital truths that I have here set down. But I might express them differently tomorrow."

Walter Prichard Eaton, art and dramatic critic and author of a number of excellent books for boys, declares that he would feel uncomfortable if he thought he had a creed, and then proceeds to give a very succinct one:

"Being quite unable to believe in so-called immortality, I am not, and have never been,

aware of any motive behind either my good or evil acts other than a desire, in the one case, to see other people happier, and in the second case, to be, I fear sometimes, happier myself. A third impulse quite too impromptu and instinctive to bear creedal interpretation, is the instinct to create—gardens, poems, cornices, speeches, high tariff bills, what-all. It is this impulse to create, and the ability to satisfy it, which gives humanity dignity in my eyes, and saves me, at this present stage of the world, from an oppressive pessimism. Since the impulse and ability exist, though disastrous things are as often created as beneficent ones, there is always a chance for improvement; in a sense, evolution *can* be creative, our destinies are in our own hands.

"Well, if you insist, here, then, is my creed: *It is up to us!*"

As if to summarize the entire discussion in a sentence, Edward Bok writes: "I have never had a creed, except that which my grandmother gave her sons, 'Make you the world a bit better or more beautiful because you have lived in it.' To carry out this injunction, I have always believed in the two lines by Madeline Bridges:

> Give to the world the best you have,
> And the best will come back to you."

Harvard's Eliot Celebration

By Frederick Brooks Noyes, '91

IT is commonplace to speak of Harvard's hold on history, but there are only three or four seats of authority in America that suggest such permanence. We have no castles or cathedrals, consequently reverence for the past, the established, the unbroken tradition, can attach itself to no governmental or ecclesiastical seats. There is no spot quite like the academic quadrangle at Cambridge. On this spot, interesting events have taken place for nearly three centuries. Since 1636 all sons of Harvard, in thinking of college days, see only the "Yard," for Harvard's campus has no other name. Especially do recollections of great human fellowship cling to the spot in that "Yard" in front of University Hall. Here gathered the alumni in 1836, when "Fair Harvard" was first sung. The company parted "to meet at this place in 1936."

Two things fitted well together at President Eliot's ninetieth birthday celebration, last week, the setting and the spirit.

Although the scene in that gloomy and unpoetical building, Sanders Theater, is described by one who calls to order all Harvard commencements, as "the most brilliant and momentous occasion I ever attended," the great hit, the high point of the day was in the "Yard." Dr. Eliot stood under the three flags, of nation, state, and university, on that unchanging spot, and talked to the boys of marriage, joy in work, and service to one's country in time of peace as well as war. The depth of impression was surprising but too elusive to transfer to paper. It can never be broadcasted, but those eight thousand who were fortunate enough to stand with bared heads in front of "University" felt that they knew something more of human life.

There was a nearness to nature, and the suggestion of the camp fire of a great army, when the sunset gun is fired. The streaming of the light from the west, at the end of the day, over the foreground of students and graduates, with Presidents Eliot, Taft, Lowell, Angell, Dean Briggs, and Governor Cox in the background, all with lifted hats, made a striking picture. Where these leaders of the passing day stood, in other generations have stood Hancock, Washington, Lafayette, Andrew Jackson, Webster, Emerson, and most of the great ones of the past, and young Hubbard of the Senior class voiced the feeling of all, when he called the student body "a mere snapshot, a single view of a bird in flight."

The spirit of the occasion, however, was not tense, strained, or sad. The setting of the scene did not overawe. There were many moments of real relaxation, as at a banquet. The humor of the four-minute addresses in the Theatre was exceptionally fine. The audience liked to watch Dr. Eliot's face when Dean Briggs put over his joke on the President's so-called "patience" while listening to tiresome debate, surmising it was only "research" into the stuff the faculty was made of. He considered himself in a laboratory, at faculty meetings.

The audience liked to hear President Taft say "Your New England conscience is as erect, powerful, and unbending as your stature," President Lowell speak of the combativeness of the guest, Dean Briggs call him a "leader in any group by divine right," President Wigglesworth of the Board of Overseers say, "You have never devoted any part of your life to growing old," and President Angell of Yale declare, "You have been for forty-five years a leader, without a peer."

No one will ever forget the eager look an inclination of head of Dr. Eliot to catch an apt quotation on growing old, the tender tones of his voice, when he said, "This is going to be one of the happiest days in my memory," and the absolute indifference to his official past, connected with the very spot where he stood when he talked playfully about the fights he had, as a boy, on Boston Common. The glory of the occasion was its spontaneity. "Film those faces in the wings! what real unconscious affection in them," said a man at the press table. No one seemed to be under orders, except those of the heart. No posing. The college seal "Veritas" made the atmosphere.

The orator of the senior class became a very real part of the scene when he told Dr. Eliot that the undergraduates would have gladly greeted him in Sanders Theater "in their own barbaric way, but no building could have stood the shock."

The bareheaded throng stood twenty minutes in absolute silence while Dr. Eliot gave his birthday message, then gave the Harvard cheer, with "three Eliot's."

As the band was playing "Ten Thousand Harvard Men" in the Yard, an old grad beside me, feeling that another great occasion had placed itself on this spot, remarked, "Look at that window, a room occupied for over *one hundred and fifty years* by the members of the *same family*, and then think of the western railway king, who made an inspection of the university, saying that he would *make culture hum* in his home town, asked Eliot to *name the figure*, for which you will *duplicate the plant*."

Parables of Safed the Sage

The Parable of Being Sure of the Right

I and Keturah we had a Difference of Opinion. And it came to pass about the space of an Hour thereafter that I thought thereon and I went unto Keturah and said:

My dear, I was mistaken. Thou art right.

And Keturah said, What month and what day of the month is this? Let the name and the number thereof be ascertained. And let them be recorded in Red, that I may have this day in remembrance. Eight and thirty years have I lived with my Husband, and now for the first time he hath acknowledged himself to be in the wrong. Well is it for me that I have lived to see this day. For if I had died and gone to Heaven there could have been no satisfaction there so great as this. But listen unto me, my lord. Why this delay? Wherefore hast thou waited eight and thirty years?

And I said, Keturah, this is the first time I have ever been in the wrong in matters of dispute with thee; and now that thou dost mention it, I am not so sure that I was in the wrong this time.

And Keturah said, I will hasten and accept thine acknowledgment while it is yet within my reach; for it is too good a thing to last long. And now, behold, I have been making some Doughnuts, and I have had rather better success than usual. Try one of them, and let me know if I am right about that also.

So I ate of the Doughnuts, for I seldom eat as few as one of them. And I said, Thou art so everlastingly right about the Doughnuts, thou hast small need to be right about any of the things we discuss, and canst well afford to let me be in the right concerning all other matters.

And Keturah said, We will divide the matter in that way. Nevertheless, remember this, my lord, it is a great satisfaction unto a woman to be acknowledged right a part of the time. For howeversomuch she may be proud that her husband is a man of sound judgment, and one who sitteth in the gates and one to be renowned among his fellow men, yet at home he is the husband of one wife, and that wife liketh a sort of even division of the business of being right.

And I am inclined to think that there is something in this, and that it is well for a man that now and then he acknowledge unto his wife that she is in the right. And inasmuch as the world is very certain to convince him often that he hath made mistakes, it is well that he share with his wife the business of being right on a fifty-fifty division.

Especially if she maketh good Doughnuts, and giveth them as a reward of her being right.

The Grave in the Garden

A Lenten Sermon

By Rev. J. Burford Parry
Hope Church, Springfield, Mass.

Now in the place where he was crucified there was a garden.—John 19: 41.

COULD there be a more ironical setting for the apparent ending of a great drama? The birds sang and the flowers bloomed around the grave of one whose mourners were few. And yet how beautiful Maclaren's phrase, "To lay the dead amid blooming nature and fair flowers has been and is natural to men." Or again, "There is something very pathetic in so eager a grasping after some stay for hope." Lent always ends in these words, "In the place where he was crucified there was a garden."

The Grave

Lent is a wonderful picture of human experience. But we need to change the emphasis usually placed upon it. The teacher of homiletics is quite right in saying that this text teaches us, first, that in every life there is somewhere a grave. It is a strange paradox of life that it has always been so. No foolish denial of reality will ever efface it. Some day we may see differently when, with John Masefield, we "might attain to that which alters fates." But even then, "On man's earthly peak, (we) might behold the unearthly self beyond, unguessed, untold." For there are walks in the garden of our personal lives along which we invite no friends because they lead to the arbor where there is a cross or a grave. In that retreat is a once-cherished hope, the child of earnest prayer; there some plan of life failed and the Friday was dark; there some loved one, for whom and to whom all that we held dear went out in life's blood, is crucified; and there some longing which we know will never be fulfilled. The Cross is the shadow of reality. Men have given different names to these experiences. Paul called his "a thorn in the flesh"; Robert Louis Stevenson called his, "broken promises of good"; Charles Lamb, "his dream children"; Mark Rutherford, "how thin the floor on which we stand which separates us from the bottomless abyss." Sometimes there are lives of seeming failure, lives of broken hopes, a mother's despair or a father's tragedy. Lent calls the garden wherein was a Cross "outside a city wall."

The Emphasis

But, though the things are true, we are constantly placing the emphasis upon the tragic and not the season. We dare to differ with our homiletic teacher to say the text really teaches us that every grave has a garden around it. Here is a provision of God. We rivet our attention upon the grave. He calls us to see the garden around it. And this, let us recognize the fact, does not negate the Cross or grave. There is no room here for the Epicurean or the Stoic but the Christian. Directing our attention to the garden makes all the difference in the world to the brightening of the day. When Scott wrote *Ivanhoe* it is said that his suffering was intense, but somehow he only recognized the garden of his life and wrote his immortal stories. George Matheson of Scotland was a blind preacher. These are his words to a student, "There are moments to you in which Christ is buried in the grave and you see not beyond the sepulchre. Men say at such times that you have parted with Christ. It need not be so. You have lost the garlands, but you ought to have the spices still." The vision, if you please, of Allison in *Old Rose and Silver*, who in the midst of his suffering changed his emphasis and cried, "I don't want to be a bit of driftwood on the current of things." That which George Eliot speaks of, "Pain must enter into its glorified life of memory before it can turn into compassion." Each of them within their souls have hidden the "pageant of a bleeding heart," and emerged from the fire as pure gold.

The Explanation

How explain the phenomenon? By realizing the healing touch of God upon life's grave of experiences. He has a blessed habit of sprinkling the dust of time upon them and its fertility is pregnant with the choicest flowers of Christian grace. It depends upon the condition of our spiritual sight and hearing whether at our graves we shall recognize the speaker and understand his "All hail." We are too prone to take him for the gardener as He comes around the corner. A mood, perchance, that is all. But it is his breath which breathes the cool of the morning "after a night of pain." It is morning, not night, in that garden. For God reveals the garden around the grave. And it is a growing revelation. Dr. Moffatt translates our Scripture, "At the spot where He was crucified there was an orchard." And I like that translation. For an orchard implies growth and fruit. Dr. Mackenna has these words in his book, *The Adventure of Life:*

Everything in life that is worth possession has come to us through suffering. Life itself was won for us through it, and for all the things that hallow life men have suffered and died. Liberty, freedom of thought, all that is best in literature, art and song, is stained with the blood and tears of souls that knew suffering and filched from it those treasures they have given us to enjoy. Man's pain has meant his progress. Through it he has learned more than pleasure could ever teach him.

A chastened life is a fruitful life. Hence the victory. So that you see the grave does not dominate. It is what we will let God make it. "The world is a looking glass," said Thackeray, "and gives back to every man the reflection of his own face." In every life a grave somewhere; but without Him hope and faith dead. With Him hope and faith alive; the garden blooms. Be it a disappointed life, be it an unexpected turn in the path, be it an anxiety for a loved one, be it the struggle against temperament, be it the sword in the bleeding heart, be it the vision never attained; with faith in God the garden is aglow with bloom. In fact Lent ends in Resurrection which again begins in life. Paradox, you say. Yes. But the paradox of the Heavenly Father vouched for through the ages. "In that day sing ye unto her. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." With John Oxenham I, too, can say:

Broken hearts are for God's mending,
All's well, all's well, all's well.

The Church at Oswego, N. Y.

A worthy past, an energetic present, and "a future in the distance" believed in but not yet revealed, all give ground for hope and encouragement to the church at Oswego, N. Y. The inheritance from the past is, on the material side, a commodious building, with equipment not only for worship but also for educational work and social activities. The church is striving to make its work express all that the fathers hoped for, and it is evident that they hoped for a large work and a diversified program.

Organized as it was in 1857, the church still has within it a few whose memories go back to the first pastorates. Of the pastors who have served the church in later years, many are still giving good account of themselves, and sometimes distinguished service, in other fields. Dr. Benjamin W. Bacon (1889-1896), now professor of New Testament at Yale Divinity School, is of course widely known through his books and recognized scholarship. Rev. Charles N. Thorp (1897-1906) is pastor of First Church, Holyoke, Mass. Rev. William F. Kettle (1906-1916), now at Middletown, N. Y., is still claimed as a friend and brother by the people of Oswego.

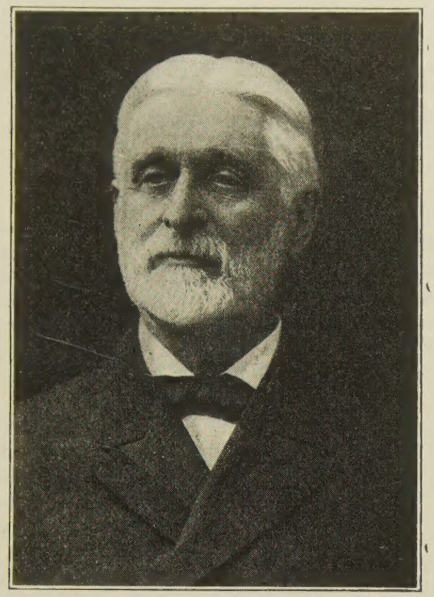
In the present pastorate of Rev. C. Sumner Osgood, gratifying progress has been registered. The receipts for current expense and for missions have increased greatly, and important improvements have been made in the organ and in the heating system of the church. Notable features in the work last year were the Wednesday evening supper meetings and the special Sunday evening programs. Book sermons and question box meetings have been successfully used. The greatest interest has been shown on the occasions when pageantry or drama was used. A year ago "The Light of the World" was elaborately given. Recently the pastor wrote, and the men of the church produced, "A Session of the World Court," which not only secured great interest but imparted valuable information about the Court itself. It has been put in printed form and can be secured for the use of other churches from Mr. Osgood or from the Federal Council of Churches. A simple dramatization of stories from Dickens proved useful on another occasion. The lives of living heroes, the nominations being made by the congregation itself, furnished an interesting series. The morning meetings of the church have been less varied in program, but have been at the center of the church's life.

The church is going forward with hope and faith. Theologically and in other ways it hopes to be "modern" enough to let in the light of today, and "fundamental" enough not to forget the better part of the heritage of the past.

There is a competency for any man in any job in the world into which he can put his whole self enthusiastically.—*Bruce Barton.*

The Passing of Thomas Todd

Thomas Todd, master printer par excellence, honored and beloved as a Congregational leader and Christian citizen, passed away on March 25, at his home in Concord, Mass. For 75 years he has been *The Congregationalist* printer in Boston. Its distinctive place in religious journalism throughout the years, as a periodical of notable attractiveness typographically, was



THOMAS TODD

largely due to his good taste and to his insistence upon high-grade work. He was an outstanding Congregational layman, whose wise counsel and benignant presence were sought and appreciated by many organizations and gatherings of Congregationalists, from his local church to the American Board, boards of the Education Society and the American Congregational Association, and membership in the National Council.

Thomas Todd was the son of a printer and newspaper publisher, General Thomas Todd, and was born in Portland, Me., Sept. 7, 1835. He learned to set type in his father's office at the early age of eight years; at least, he set some type then. The family moved to Concord, Mass., in 1845. At the age of thirteen he went to work in Boston as a compositor on a new journal, *The Congregationalist*, into which was merged the Boston *Recorder*, that had been established in 1816. He followed the paper from one office to another, and Jan. 1, 1864, in his own office made the contract for setting the type and making up the forms. Others did the press work. Editors have come and gone; machines have taken the place of hand compositors; the blanket sheet of four, then eight pages, has given place to the convenient magazine size of the present 32-page paper. Up to three days before his death Mr. Todd came to his office in the Congregational House, and took a lively interest in the large and prosperous business of the Thomas Todd Company, but the management had gradually passed into the competent hands of the son, who bears his name and becomes his worthy successor, as he has been his partner and comrade for many years.

Mr. Todd was held in high honor by the master printers of Boston, and the Typothetae, which he helped to establish and lead worthily, was widely appreciative of him, as was indicated by his recent election to honorary life membership by the United Typothetae of America, in recognition of his distinguished services to the printing industry.

Upon his eightieth birthday 70 members of the Boston Typothetae Board of Trade signed an appreciation engrossed upon parchment which was presented to him. We reprint it as a fine and fitting characterization, which all who knew him would endorse:

1835 1915

To
Thomas Todd, Printer,
of Boston and Concord, Massachusetts
Greeting:—

Your brethren of the Typographic Art in Boston and vicinity respectfully present this evidence of the Homage, Respect and Affection with which you are regarded by all who know you.

For fourscore years you have loved righteousness, and filled your life and the lives of others with sweetness and light. Having provided everything honest in the sight of all men, your exalted standards of character and of citizenship have become very precious to us.

We, therefore, hold it to be a privilege to be associated with you, and to bring to you this assurance of our loving appreciation, deeper than words can express. Our names are subscribed with the prayer that your serene light will shine among us for many years to come.

Mr. Todd treated his workers with kindness and consideration, and his personal interest in and guidance of apprentices were the making of many a printer who went on to success in craftsmanship and in character.

Mr. Todd was a neighbor and knew the famous literary folk who gave Concord wide renown, including Emerson, the Alcotts, Thoreau and Sanborn. He thus connected that golden age of literature with our time.

Mr. Todd held many town offices and was a useful, patriotic citizen. He was a member of the Sons of the American Revolution and other patriotic societies, also a member, and had held offices in Masonic bodies, including Corinthian Lodge in Concord. He was devoted to his church in Concord, his services including those of deacon for life, and for many years church treasurer. He was generous and prompt to help worthy causes. He was a true friend, a delightful host, and had an unfailing fund of good stories and kindly humor. His was an ideal home circle, happy in mutual devotion, ever sharing its happiness with a host of friends.

Mr. Todd married Miss Rebecca Wheeler of Concord 65 years ago the 6th of last May. They have been an ideal couple; their life together has been blessed and a blessing, and Mrs. Todd still lives and is remarkably well after a long and useful life. Their two children are Thomas Todd, Jr., and Mrs. George H. (Gertrude) Muirhead of Brantford, Ontario. There are also two grandchildren, the children of Mr. and Mrs. Thomas Todd, Jr.

R. C.

An Outstanding New Book

The Business of Missions

THE BUSINESS OF MISSIONS, by CORNELIUS H. PATTON (Macmillan. $2.00).

The Business of Missions is an outline of the purpose and intent of missionary enterprises. The author emphasizes throughout the fact that the business of missions is from every standpoint a going concern. No one can read through the first chapter without a realization of the vastness of the enterprise, reaching out through schools, hospitals, organized evangelistic campaigns and personal contacts.

China is used as a concrete example of the practicability of missions as a business. The republic began with the so-called "first Christian council of China," held at Shanghai in 1922, thus "enthroning Christianity in the heart of the national life." The author sketches a little over a century of Christian work in China, showing that the increase of Christian communicants has been from one to 366,524. In the last twenty years the increase has become fourfold! "The influence of Christianity is not confined to the number of communicants, for Christianity wields an influence out of all proportion to its numerical strength." This influence, the author points out, is largely due to the fivefold avenues of service—evangelistic, literary, educational, medical and industrial. Not the least of Christian ministry in China is through social service, closely linked with every phase of the fivefold program.

The problems connected with Christianizing the world are not minimized, but the hopefulness of the outlook lies in the fact that heroes are facing the problems. The challenge for the missionary is found in the very difficulties of his field, for those who go are deeply conscious that this impossible task is God's and with God nothing is impossible. The press of millions of peoples, the breakdown here and there of missionary effort, the ripened and untouched fields, the new approaches, the development of the indigenous church, questions of administration and policies—these are problems more or less serious in their various aspects, but they are in the process of solution "because the attractivenesss and power of the Christian gospel is to be ever increasingly entrusted to the leadership of the nationals who will be genuine exponents of its principles by reason of the thorough training they have received in mission schools."

Much of the success of the business of missions is due to the co-operation of all denominations and to a thorough and united study of the field. The division of territory in order to save overlapping of effort and the earnest co-operative endeavor to assist the natives to an organic church unity have contributed greatly to the success of Christian missions. Out of national and international councils has developed a deep sense of partnership, rising above denominational lines and destined to eliminate the element of sects in the indigenous church. The world offers unprecedented opportunity today for doing business through united Christian forces. The missionary has become "the inner statesman of the new world." Governments are friendly. The Christian ideal stands out above every other religion and the peoples are ready to hear of the "doctrine."

Does the church mean business? is the question with which the author closes his book. There is no alibi we can offer. The field is before us. There are many who have shown

that they do mean business, giving largely of their means and time, but there are large numbers who have not yet come to "understand what is the chief business of Christ." Interest in missions must be transferred from charity to business.

The author evidently intends his treatise for business men, and yet the book should find a welcome in every Christian home. It should most certainly receive a hearty reception on the part of our Christian leaders, for it gives not only compressed details as to our common task, but it indicates also the spirit in which the task must be accomplished.

FRANCIS L. COOPER.

Intercollegiate Missionary Conference

Of the total enrollment of about 165 delegates to the Connecticut Valley Intercollegiate Missionary Union annual conference, meeting at Northfield Seminary, East Northfield, Mass., March 14 to 17, there were 38 representatives of the Congregational denomination. Students were present from 21 Connecticut Valley colleges, universities, and other educational institutions, including the Northfield Schools which have been admitted into the Union because of the fact that the Student Volunteer Movement had its birth at Mount Hermon School, the product of the first Student Conference called by D. L. Moody in 1886. The spirit of the gathering was especially strong and helpful through the fellowship made possible by the housing of all delegates in Gould and Marquand Halls and their meeting together for their meals. At the opening banquet on Friday evening 19 children of missionaries on the foreign field were present.

Edward T. Perry, president of the Union, a student at Hartford Seminary who is to take up work in Turkey next fall under the American Board, presided. S. Ralph Harlow, of the Smith College faculty and formerly of Smyrna under the American Board, gave the opening address Friday evening on "America's New Frontiers," and Henry A. Bilkert of Bagdad spoke on "The World's Need." Missions in Japan, India and Persia were presented by Mrs. Lester McLean, Jr., Miss Iva M. Fish, and William M. Miller. The message of Sherwood S. Day, secretary of the Yale Christian Association, on Saturday afternoon emphasized the importance of the presence of God in the individual life.

The Sunday morning session was held in conjunction with the regular service of the Northfield Trinitarian Congregational Church, J. Kingsley Birge of Springfield, a former missionary to Turkey under the American Board, giving the address. In the afternoon Robert P. Wilder, general secretary of the Student Volunteer Movement and one of the original group to volunteer for foreign missionary work in 1886, gave a brief history of the Movement from its origin, when 100 men in attendance at the Mount Hermon conference volunteered for foreign missions, up to the present time. During this period, he stated, 14,000 students through the Student Volunteer Movement have gone to the foreign field. A most impressive fireside service at Gould Hall Sunday evening closed the conference.

Dr. Mark H. Ward, candidate secretary of the American Board, and Miss Helen Calder of the Woman's Board represented the Congregational denomination for personal conferences with volunteers. Dr. Ward also conducted the conference on medical work. Among those present were Walter B. Wiley of Yale Divinity School, and Lee Vrooman, both of whom are planning to take up work in Turkey under the American Board.

The officers of the Union elected for the following year are: President, John S. Marsh, Hartford Seminary; vice-president, Helen Smith, Mt. Holyoke College; secretary, Katherine Mix, Middlebury College; treasurer, Philip S. Evans, Yale University; alumnæ secretary, Gertrude S. Avery, Connecticut College for Women.

HARRIET RICHARDS.

Dr. Gordon's Anniversary

Dr. George A. Gordon was installed as minister of the Old South Church in Boston on Wednesday, April 2, 1884. On Wednesday, April 2, this week, the 40th anniversary of that event is celebrated at 3.30 P.M. in the Old South Church. The churches in the installing council, so far as they now exist by themselves or by succession, are especially invited to be present by minister and delegate. The informal service will include introductory music, invocation by Rev. Boynton Merrill, addresses by Rev. J. Edgar Park, Bishop William Lawrence, Dr. Charles W. Eliot, and Dr. Gordon. A reception will follow at five o'clock.

Dr. Lichliter with Boston Club

Dr. H. M. Lichliter, who is about to leave Central Church, Newtonville, to become pastor of First Church, Columbus, O., was the guest of honor and speaker at the March meeting of the Boston Congregational Club. He spoke as a Midlander who has spent five years in New England and now goes back to the Midlands with certain impressions regarding the Congregational fellowship. Up to five years ago he was a Methodist.

Dr. Lichliter urged the reincarnation of the Pilgrim temper and spirit and said that Congregationalists were traditionally pioneers, and said that with their principle of independence Congregationalists hold the key to the future. He stressed the historic fact that the basis of Congregational church membership should be not in a creed but in a covenant of fellowship based on loyalty to Christ.

He spoke for the church of the open door of membership, would not "waste time dealing with impossible schemes of reunion or reordination," declared that a liberalism which does not have passionate apostolic zeal will die, and expressed his approval of the message in Allen Eastman Cross's hymn, *The Mayflower Still is Sailing On*, which was sung by the club. The first stanza summed up Dr. Lichliter's thought:

More light shall break from out Thy word
For pilgrim followers of the gleam,
Till, led by Thy free spirit, Lord,
We see and share the pilgrim's dream.

Death of George Gladden

George Gladden, 56, son of the late Dr. Washington Gladden, died on March 11 at Columbus, O., the family home since 1882.

George Gladden, most of whose life had been spent in editorial work for newspapers, magazines and publishing houses, had been obliged to give up his work about five years ago on account of ill health. He was the dramatic critic of the Springfield (Mass.) *Republican* nearly 30 years ago. He was connected with the *Republican* between 1894 and 1898. He was born in 1867 at North Adams, where his father was pastor for about five years, and spent part of his boyhood in Springfield from 1874, when his father became pastor of the North Church for eight years.

George Gladden went to Cornell University, taking special courses in arts, political science and economics. In 1889 he began newspaper work in Columbus, working also in Pittsburgh. After leaving Springfield in 1898 he was for several years biographical editor of the New International Encyclopedia. In 1904 and 1905 he was associate editor of *Current Literature* and thereafter for some years he was an editor and contributor on various subjects for *Nelson's Encyclopedia, New International Year Book, Encyclopedia Britannica* and other reference works. In 1910-1912 he was assistant to Dr. W. T. Hornaday in wild-life protection and planned and did much in preparation of *Birds of America*, in three volumes.

After this and other writing on nature subjects for numerous magazines, Mr. Gladden became interested in the Boy Scouts and wrote a number of educational pamphlets for them. He became a member of the executive committee of Manhattan council of Boy Scouts, founding the natural history group of that organization. He was a member of the New York Academy of Science.

Mr. Gladden leaves no near relatives except his sister, Miss Alice Gladden, who lives at 631 East Town Street, Columbus. His mother died in 1909 and his father in 1918.

Tabor's New President

The phenomenal success of Rev. Robert Allingham, D.D., in the organization of a Congregational church in Casper, Wyo., has resulted in more calls for his services than he can well respond to. From among the number the call to the presidency of Tabor College, Iowa, seemed the most insistent, and he has accepted, to begin about April 1.

Dr. Allingham has proven his ability both as an organizer and as a promoter through a varied experience during the last decade and a half. A successful pastor in Illinois, he was called to the superintendency of the Denver City Missionary Society, where he served five years. During the Pilgrim Memorial Fund campaign, he worked in Colorado and Iowa, invariably securing more than the quota assigned. Two years were given as financial representative of the Wisconsin Conference, after which he organized the Alameda Park Church, Portland, erected a building, and placed the work on a solid basis. He began his work in Casper last September, arriving in the city without the name of a single Congregationalist, and within three weeks had discovered a group of people ready and anxious for a church of our order. They rented the American Theater and put on a strong morning service with excellent music. An informal service was held Sunday evenings at the Y. W. C. A. An organization was completed Dec. 16, with 125 charter members. The number has steadily increased until on March 2 the membership stood at 197, with 21 joining on confession of faith and 176 by letter.

Tabor College, in southwestern Iowa, has a field all to itself. Among its graduates are many able men and women, Dr. R. C. Brooks of Pomona College, and Dr. F. M. Sheldon of the Education Society being among the number. Those who know the situation best believe that its financial problems can be solved. Internal affairs are in excellent condition, and with the coming of the new president the outlook is most encouraging. Dr. A. B. MacLeod, acting president, continues his work as pastor of the Congregational church and professor of Biblical literature in the college.

The Editor's Bible Class

Conducted by William E. Gilroy

Elijah and the Struggle with Baal

Comment on the International Uniform Sunday School Lesson for April 13.

Scripture Reference: I Kings 18: 20-24, 36-39.

A notion prevails that the present generation is not so conversant with Biblical stories as were their parents and grandparents. It is a notion that we believe may not be justified by the facts; for if there is today a widespread and lamentable ignorance concerning the Bible, there is also a widespread, and we imagine, a more systematic and deeper knowledge of it. The Bible not only continues to be the best seller and the most widely circulated of all books, but in schools, colleges and study classses it is being studied, probably, by more people and to better advantage than ever before. Is the new knowledge more of its main figures and main teachings than of all its variety of characters and incidents? Possibly so; the likelihood is that the devout lover of the Bible of yesterday knew far more about the characters of the Old Testament than the zealous young Christian knows today.

Here we have one lesson—and only one—for Elijah! Will the average young man or young woman know the details of the life of that picturesque and courageous figure? The lesson certainly cannot have full meaning except as one knows all the story of Elijah and the backgrounds of his crucial time. It is the great drama that has been enacted again and again in history—the destinies of a nation in the control of a weak and headstrong ruler, under the influence of a strong-minded, corrupt and vengeful woman, and a prophet daring to stand out against the powerful as the champion of righteousness and true religion.

The name of *Jezebel* has become written into life with much more justification than the name of *Magdalen*. We refer to a very wicked woman as a *Jezebel*. Was she full of malice and wickedness, or was she the zealous devotee of a false religion? She at least displayed amazing zeal in her efforts to establish her own religion.

But it was not, we should remember, merely a matter of one religion against another, or of wrong opinions against right opinions. The issue lay deeper. It involved a moral crisis in Israel. The worship of Baal, and the practices in the "high places," were immoral and debasing. Elijah was fighting a desperate battle for purity of life as well as integrity of religion. We can hardly overestimate the importance of Israel's moral contribution to the world; and it was men like Elijah who fought to preserve the sanctity of home and family.

Like all true reformers he was accused of being a trouble-maker. Ahab asked him, *Art thou he that troubleth Israel?* But Elijah gave a vigorous reply. Already one hears it said that the investigation of various matters ought to be abandoned because it will "hurt business" through destroying popular confidence; but corruption in government, greed and profiteering in business do far more to establish false conditions and break down democracy with its necessary foundation of mutual respect and confidence, than all effort for honest conditions and relationships. It is not difficult, as we look back, to decide who have been the real patriots and the men of really progressive ideals in history. Elijah was not only a man of pure religion, but he was likewise a true patriot.

But Elijah made one mistake—a mistake that the reformer and man of progress is very apt to make. He discounted the reforming zeal and the progressive ideals of other men. He imagined that he was carrying the whole burden of reform and of pure religion, forgetting the seven thousand who had not bowed the knee to Baal.

It was a lamentable oversight, for it brought discouragement in the wake of victory. It is interesting to note that Elijah fought heroically until he had won a signal victory, and then he lay down and wanted to die. But is not that essentially true to human experience? "Blue Monday" is something more than a tradition among ministers. Here is its explanation. The more vitally one has helped others the more acute is apt to be the physical reaction. Spiritual depression comes quickly in the wake of physical exhaustion.

But we like to think of Elijah in the glory of his triumph, and not in the moment of his discouragement. It is better to have worn one's self out in the service of high ideals than to have found satisfaction in less worthy attainments. But the true way to avoid discouragement is not to forget the seven thousand who have not bowed the knee to Baal. Lone reformers could accomplish little if there were not men whose minds and hearts are set for the right.

Methods of Bible Study

Why have we devoted so much attention to matters of doubt, and especially to the problem of the miraculous? For two reasons: first, doubt is far more prevalent than many good people realize, even among those of Christian disposition and faith, many earnest people being perplexed and troubled with questionings which they are reluctant to confess; and second, because the Bible is almost as much a record of doubt as a record of faith. Perhaps one should better express it by saying that the Bible is a record of *questioning*—it is the story of how men by *searching* and *inquiry* have found God, and it tells how those who were dissatisfied with the religious ideas of their own time came through their questioning to higher faith.

The Book of Job is instructive in its revelation of this process, but the Psalms, along with their profound expression of faith in the Eternal, reveal in many fine passages the doubt and questioning out of which that faith was born. One may cite such passages as are found in Psalms 22, 39, 44 (especially verses 22-26), 64, 77, 90, 130. The New Testament reveals the process upon almost every page. It is the story of Jewish prejudice and hard Pharisaism breaking down under a questioning that leads ultimately to a new faith and life in Christ. Paul worships the God of his fathers "after the way that they call heresy." His faith has come through a process of doubt and change.

It is useless to imagine that this process is all in the past—that former ages were rightly full of questioning but that everything is settled and unalterably fixed for us. Each age, as we can very readily see when we look into the past, tends to develop its own viewpoints and emphasis. Each age has its own peculiar problems and questionings, and develops its own answers.

But these answers usually have the effect of simplifying religion and of bringing mind and heart more directly to Christ.

> Blind unbelief is sure to err
> And scan his work in vain;
> God is his own interpreter
> And he will make it plain.

We have spent much time discussing the nature of the Bible, and the proper attitude toward it—and especially the spirit in which it is to be read and studied. I propose now, for a few weeks, to deal with methods of reading and studying the Bible in order to get the most help from its pages. And here, let me say again, I have in mind not the careful, exhaustive, critical student, but the ordinary reader, who uses only the English text, and who is able to devote only a few moments a day, with possibly a longer period once a week, to acquaintance with the Book. There is no reason why even superficial study should not be systematic and well-directed.

Preaching has been divided broadly into *expository* and *topical*, and the study of the Bible might be divided in the same general way. Strictly speaking such a distinction has little validity, for a *topical* sermon may be full of the exposition of Scripture and of Gospel principles. It matters little how we come to understand the truth of the Bible—whether we start with the Bible and find its contribution to life, or start with our problems and bring them to the Bible for solution.

Both methods ought to be followed, for each has its value. The Bible is an inexhaustible storehouse of spiritual suggestion and stimulation. Hence the value of reading and studying books, chapters, verses, and even of reading, and reading over and over again, the old familiar passages. New light and new truth ever break from the Word rewarding such reading. But one must recognize along with this the importance of grasping the Bible's teaching, or the development of its teaching, upon many matters. What has the Bible to say about life, and success, and power, and money, and fame, and all the things that men most earnestly strive for? What has it to say about human relationships and duties, in the state, in the family, in the church, and in all the ways of daily life and contact? What are its social teachings? What has it to say about the exploitation of the weak and the disregarding of the needy? What has the Bible to say about a thousand and one matters that concern the life of the individual and of society? These are things of fundamental importance, and no man can claim to know his Bible, no matter how much he is acquainted with its text, unless he has in some specific way studied and compared, its *teachings* as a whole, and in various parts, and considered their application to life. Next week I shall discuss the use of "Bible Helps."

It Will Pay You to Read

POLITICAL COLIC IN THE PHILIPPINES, by GROVER CLARK (*Living Age, March 15*). The author is editor of the *Peking Leader* and the article presents his conclusions from observations during a recent visit to the Philippines. On the whole he commends the Wood administration and gives his reasons.

BUSTED BY RECLAMATION, by GEORGE FREDERIC SHATTON (*Country Gentleman, March 15*). This leading article is an astonishing account of "the bleak ending of the dream of miracles that water was to work." The value of irrigation is undeniable, but owing to exploitation and mistaken managerial policies it has been, financially, a wretched failure. Many farmers have been ruined. Drastic revision of the law is necessary.

A Junior Church

By Philip C. Jones

EDITORS' NOTE—*The Church of the Covenant (Presbyterian) of Cleveland, O., has developed an interesting plan for a Junior Church, which permits the boys and girls to worship with the adult congregation during the first part of the morning service, allowing the maximum of time for class instruction, and opening the way for the development of a third period of class and departmental activities, after they have retired from the church auditorium. How the plan was launched and difficulties met is described in the following article.*

THE first service of our Junior Church was illuminating. It was an occasion of orientation on the part of the pupils and of tolerant amusement on the part of the adults. Boys and girls readily orient themselves and adults are usually willing to be amused, so everybody was happy except the minister of education who had initiated this new thing. Chief among the discoveries of the boys and girls were the hand-carved crusaders on the brackets supporting the rafters; chief among the amusements of the adults were the same boys and girls whom they discovered for the first time in their midst; chief among the concerns of the minister of education was whether or not this Junior Church would survive.

Our preparation had been careful and thorough and the effort proved to be a good investment. No less than six conferences were arranged for discussion of the project. The ministers, the church council of education, the church school officers, the junior and junior high school department workers, and the student council all participated in planning the finished product. For three weeks a considerable part of the drill period in the two departments affected was spent in thorough explanations of the scheme, and an eager anticipation was deliberately created on the part of the pupils for the larger fellowship in worship which they anticipated in company with the adults of the congregation. The parents also were informed of the plan by a personal letter describing the Junior Church in detail and claiming their genuine co-operation. Finally on the Sunday preceding the first service, the project was carefully explained to the congregation.

Serious consideration was given to the order of worship, the details of the processional, the matter of pew assignment, the seating of teachers in strategic positions, and the selection of hymns and responsive readings. All of this preparatory effort was well spent, for the project method of working with teachers and officers proved highly successful. Their co-operation and advice were invaluable.

After the initial experiment it seemed to be logical to rearrange the order of service so that the recessional came before the prayer and offertory. This was done and the simple order of service now is as follows: Organ Prelude. Hymn, Invocation and Lord's Prayer, Psalter, Gloria Patri, Anthem, Scripture, Sermon for Young People, Recessional Hymn.

During the Offertory consummate skill was exhibited by some of the younger boys in making the church bulletins into improvised aeroplanes. In fact their skill indicated some previous tutelage which may have been furnished in the public schools where methods are so much more effective than in our Sunday schools. To obviate the necessity which the boys felt of providing these "wings of the morning," we began to publish *The Covenant Chronicle*, with the order of worship and items of church school news, a small bulletin which did not lend itself so readily to aerial flight. For these we also printed special portfolio covers, one of which was given to each pupil with encouragement to make in it a collection of *Chronicles* for the entire year.

The latest experiment was the distribution on the first Sunday of the year of Memory Bank Books, with a page dated for each Sunday of the year and with a place on each page for the pupil to write the Principal (text and subject of the junior sermon) and the Interest (what he learns and remembers long enough to write down after he gets home). The results of this feature can be determined a year hence.

Instructions for Use of "Memory Bank Book"

Under PRINCIPAL write topic of Junior Sermon and TEXT, if one is given.

Under INTEREST write from memory what you learned from the sermon.

Do not bring memory book to church.

Keep memory book and collection of THE COVENANT CHRONICLE together.

Recognition will be given at the end of the year to pupils who present the best memory books for examination. They will be judged according to number of sermons reported, neatness and pupil's grasp of the lessons taught.

Begin on January 6, and go through the entire year without missing a Sunday.

Sunday afternoon is the best time to put in the book your principal and interest.

Write in ink.

It is one thing to secure attendance of boys and girls upon a service of worship; it is another matter to make the content of the service of such character that it is irresistible. We must be sure that the various elements are so vital that they play upon the fundamental motives of the boys and girls with kindling power. Something must happen in their lives because of our efforts. In a process which consists almost entirely of impressions how can such results be achieved and measured? It is only by making it possible for the pupils to express their reactions to the impressions afforded. Perhaps a logical and valuable step will be to encourage the classes to reassemble immediately after the recessional for the purpose of discussing the theme of the service or, more specifically, the lesson of the sermon—one by-product of which would be a constant stimulus to the preacher to afford messages of indisputable vitality.

The problem to which our church council of education is now devoting its attention is a plan for graded church membership. At present the adults graciously allow the young people to worship with them, enduring interruption by the recessional and listening whimsically to the junior sermon, but actual membership in the church continues to be almost exclusively adult. Why should not the boys and girls of church families have the privilege of sharing in the stimulating sense of corporate membership in the organization? Cannot the pupils as they enter the sixth grade simply and publicly pledge their allegiance to Jesus Christ and his Church, declare their purpose to live as obedient and loving children of the Heavenly Father, and promise diligently to fit themselves for full communicant membership in the body of Christ at the appropriate season? Cannot several months of a year, perhaps during the seventh grade, be devoted to a thorough course in church history and a study of the vital doctrines of the faith and the desirable conduct of Christians, anticipating a definite acceptance of Jesus Christ as Savior and Lord during the course of the eighth grade? Such a plan of mass activity must not preclude personal and public professions of faith and purpose, and no inerrant judgment can be assumed relative to the proper time for uniting with the church in the fullest membership, for "the wind bloweth where it listeth," yet there seems to be no reason why the decision cannot be a vital episode of the spiritual life, at the same time having been anticipated as a natural consequence of real preliminary fellowship. Furthermore, it would seem wise to have communicant membership for young people (and why not for adults?) entail further study and supervised service for one or two years after public profession of faith.

Our Junior Church experiment has already afforded our school some distinct advantages, in addition to subtly influencing the minds and hearts of our boys and girls. The first of these is the additional time which is now given to the teachers for actual presentation of the lesson. The worship period of the church school cannot be dispensed with, but a much shorter time will suffice than was required when the only devotional experience which the pupils received was in the school. The time thus saved our teachers heartily welcome.

The second advantage is that the old complex of a Sunday school lasting an hour and a quarter has been reduced and the way paved for the addition of another three-quarters of an hour while the adults conclude their service of worship. This third period we have already used to advantage in preparing for the Christmas service and in completing class studies. The missionary superintendent, alive to the newly created situation, is demanding that each class be assigned a project relative to the study of Japan which will require six or eight weeks for its completion so that this third period will become virtually a School of Missions. Thus the opportunity for creating a school of two and a half hours' duration, consisting of three or more distinct periods, is at hand. Dramatization, religious music, expressional activities and projects of every useful sort afford ample basis for the organization of this third session.

The final great advantage accruing to the educational department of the church as a result of our experiment is that already parents are evidencing a more genuine and intelligent interest in the work of the school and are doing their part in the home where the great process of religious education finds its ultimate success or failure; and the congregation as a whole is gradually becoming aware of the magnitude and fascination of the inclusive task of Christian nurture.

Years ago Carleton College welcomed Pierce Butler, a boy who got up early in the morning to do the chores on the farm, walked three miles to the College, studied hard all day, walked home again, and never—so tradition runs—failed to keep the woodbox full. Carleton has always had faith in the boys and girls who want an education badly enough to work for it. And Pierce Butler justified that faith by becoming Associate Justice of the United States Supreme Court.

A Church Service for Boys and Girls

By Rev. J. W. F. Davies, D.D.
Associate Pastor, Winnetka, Ill.

CHRISTIAN people are realizing the value of Sunday morning as a training period for boys and girls in religion. A part of the morning should be given over to worship. The church auditorium is the place for worship, this by virtue of the fact that it is planned for worship and is probably the best place in which to conduct a service of worship no matter how poor the plan of the building originally may have been. Boys and girls should have some actual contact with the church itself. This is the great reason for having the church school worship in the church auditorium, but the time available for this worship is apt to be too short to give the full opportunity for worship which is desired.

The adult church service cannot, by reason of its nature, be a service of worship which is wholly within the range of children's interests, and no service can really be a satisfying service for both young and old at the same time. Recognizing this, and having two ministers, it has been possible for the Winnetka Church to have its service for adults and at the same time have a service for boys and girls under high school age in another part of the building, while high school boys and girls are urged to attend adult church service.

Variety in Different Services

This service is different on different Sundays. On the first Sunday of the month there is what we call the Temple Service. On a stand is a little white temple with a candle burning inside of it. The service opens with a call to worship by one of the members of the congregation, who says:

I am the Spirit of Worship.
I call you to sing that you may be happy in spirit before God.
I call you to read his word that you may know men's experience with the Creator.
I call you to prayer that you may talk with your Father in Heaven.
I call you to listen to the words of his prophet.
Then I bid you go and live in the way of Jesus who went about doing good.

Then another steps out and opens the door of the little temple with these words:

We open the door of our hearts that we may hear the voice of God as he speaks to us through song, prayer, giving, and the Bible, that our best thought may go forth in worship of him.

Then one comes and lights a candle from the lighted candle inside and places it on the candlestick, saying:

As this candle gives out its light to lighten dark corners, our songs will cheer life and fit us better to praise God.

A hymn is sung, followed by the recognition of the presence of God and response by the congregation. Again a hymn. A candle is lighted for reading, the following words being used:

Burn, candle, and remind us that God's Word is a lamp unto our feet, to guide us to knowledge of his dealings with men, that we, through their experience, may stand before the burning bush of his truth and know that he is God.

The boy or girl who repeats this leads in the readings, there being two, with a hymn between. The prayer candle is lighted with these words:

He prayeth best who loveth best
All things great and small
For the dear God who loveth us
He made and loveth all.

Then one, two, or three prayers may be read by the congregation. A fourth candle is lighted with the following words:

For we must share if we would keep
That good thing from above.
Ceasing to give, we ceased to have—
Such is the law of love.

The offering is taken by four of the boys and girls and is brought to the front. At a chord from the piano, all stand and sing, "From all that dwell below. . . ." The sermon follows with a hymn and benediction.

Use of Stereopticon

All the hymns, readings and prayers are on stereopticon slides. There is no confusion of hymn books and the children's heads are always up when looking at the screen. Any one interested in photography can easily photograph hymns, prayers and readings and then transfer them to lantern slides. Gradually one can assemble a considerable library, so that a service can be arranged with a wide range of choices as to hymns, prayers and readings. With a program made out in advance it is easily possible to have the boys who run the lantern take their part in a quiet, orderly way.

The boys and girls themselves offer a suggestion if given opportunity. They want to take part. They read some of the beautiful poems which are in line with the thought of the worship and do it well. No boy or girl hesitates to accept an assignment but rather on the contrary seems quite anxious to have the opportunity to read. Three are usually chosen a week in advance. Such books as *The World's Great Religious Poetry* by Hill, *Lincoln and Others* by Thomas Curtis Clark. *Poems of Action,* edited by David R. Porter, and a book of children's poems entitled *Come Hither*, collected by Walter de la Mare, contain many good and beautiful poems. This gives an opportunity for those who are among the older ones in the group to take part and feel that they have a definite place in the conduct of the service.

The Moving Picture

Once a month a sermon has been contained in a picture and the pictures have been unusually good. The following have already been included in the program for the current year: *As We Forgive, Wagging Tongues, Blood Will Tell, The Story of the Star Spangled Banner, The Call of the Wild, Double Stakes* (all from Pictorial Clubs, Inc.).

This series of Bible pictures, arranged in ten two-reel programs, are released by the American Motion Picture Corporation.

1. The Good Samaritan
   Nature, the Good Samaritan
2. The Lord Will Provide
   Nature, the Provider
3. The Call of Samuel
   Our Children
4. The Lord is My Shepherd
   The Motherhood of Nature
5. Life Immortal
   Nature Reborn
6. Blind Bartimaeus
   Nature, the Beautiful
7. The Full Surrender
   Nature, Withholding Nothing
8. Yield Not
   Nature's Dangers
9. Who Loseth His Life
   Germination and the Harvest
10. The Widow's Mite
    Nature, the Majestic

Some of these pictures have been unusually fine in that they have presented problems in ordinary life and then the light which a Bible story could throw on that particular problem has been shown with a better effect than has heretofore been the case in representing Bible stories. As the Bible story is read and acted out its effect is shown upon those who have been listening to the story. Particular problems, like gossip, have been clearly illustrated, as in *Wagging Tongues.* The characters were chosen to make the thing itself appear in all its ugliness. The dead quiet of concentration is an indication of how thoroughly interested the boys and girls are and an indication of how well they must get the particular thing which is emphasized by the picture. More and more this field is going to be developed in the right way so that it will be useful in illustrating moral and religious ideals.

Sometimes the sermon period will be taken by the group depicting some religious story out of the Bible, or from the suggestions of our friend, Herbert W. Gates, and again it will be a sermon which takes some well-known subject, like "The Golden Rule," treating it in a manner which is within the comprehension of boys and girls. Sometimes a graphic illustration will be used, as for example: two boys come to the platform; one ties the hands of the other to his side with a piece of thread, which he easily breaks. Then he winds the thread around him thirty or forty times. When he tries to break it, it is impossible.

The common things of life may be lifted into their religious significance. When the snow was on the ground one winter morning two poems were read, one entitled "Snowing" and another "Skating," by two of the boys. During the period of mourning for ex-President Woodrow Wilson a poem was read in memory of him. Occasions like Washington's Birthday, Lincoln's Birthday and Flag Day furnish opportunities to give something patriotic. All phases of life are thus included in religious worship. Sometimes a beautiful picture will be hung near the pulpit or thrown on the screen to bring the audience face to face with that which is beautiful. Pictures which have a bit of mystery about them are always attractive.

Special Festivals

Christmas and Easter are two great religious festivals which afford opportunity for the congregation of boys and girls to have a large part in the service themselves. Oftentimes when asked in advance they will suggest all the hymns and Scripture readings and indicate what they'd like to see included in the service. The interesting thing is that almost everything they suggest is practical and very worth while.

Occasionally one who is acquainted with some phase of Christian work, like the superintendent of our Indian work out in the Dakotas or our Indian friends, Mr. and Mrs. Fraser, take the sermon period, to the delight and interest of all who are present.

The collections are given particular significance when it is emphasized that this is our opportunity to act, to do something which has been inspired by the service of worship and the boys and girls themselves are called upon to decide what their collection shall be for, after a number of things have been suggested by the congregation. If they have made pledges to the church and bring the envelopes, these can be placed in the basket and later turned over to the church treasurer.

There is always great interest in things which come from other countries. It is astonishing how much interest is aroused, after establishing relations with a missionary, by sending him a little money with which to procure some things which can be shown and talked about in the service, and at the end allow the boys and girls opportunity to come up and examine the things closely. A new appreciation is thus developed of what these

peoples can do. One of our missionaries sent a back-scratcher from China which had wonderful carved handles with little balls inside. This carving greatly raised the estimation of the Chinese in the minds of the boys who saw it.

Such service affords an opportunity to bring boys and girls constantly in contact with the great religious hymns and with the poetic masterpieces which furnish incentive for finding God in the beautiful. It gives them a chance to repeat together some of the really choice prayers that should belong to childhood. Here is one of William DeWitt Hyde's:

Give me clean hands, clean words and clean thoughts; help me to stand before the hard right and against the easy wrong; save me from habits that harm; teach me to work as hard and play as fair in Thy sight, as if the whole world saw; forgive me when I am unkind, help me to forgive those who are unkind to me; keep me ready to help others at some cost to myself; send me chances to do a little good every day and grow more like Christ.

The worship service must be well planned in advance and every one should know what his own part is to be, so that a spirit of reverence may be maintained. The music must be well led, having if possible an organ, violins, with boys' and girls' choirs to be used on special occasions, so that there may be a true spirit of worship with materials which are understood and that the training may come through the interest which the boys and girls themselves have in the worship.

A Sheaf of Children's Sermons

By Ernest Bourner Allen
Pilgrim Church, Oak Park, Ill.

THE values which lie in the spoken word are greatly strengthened by the use of simple objects which illustrate the thought. They are eagerly followed by the children and enjoyed by the older people. The so-called "children's sermon" loses nearly all of its vitality and color, when reduced to print, because the object used to hold attention, the personality and smile of the preacher, and the answering response of the children (who sometimes forget, and "speak right out in meeting"), are all absent! So the reader must exercise imagination; and if he uses the "sermon," must be sure to add the object and put warmth and color into the presentation. Some of the sermons are prefaced with a few suggestions about the objects to be used. If the suggestions seem obvious, remember they are given for those who need them and ask for them.

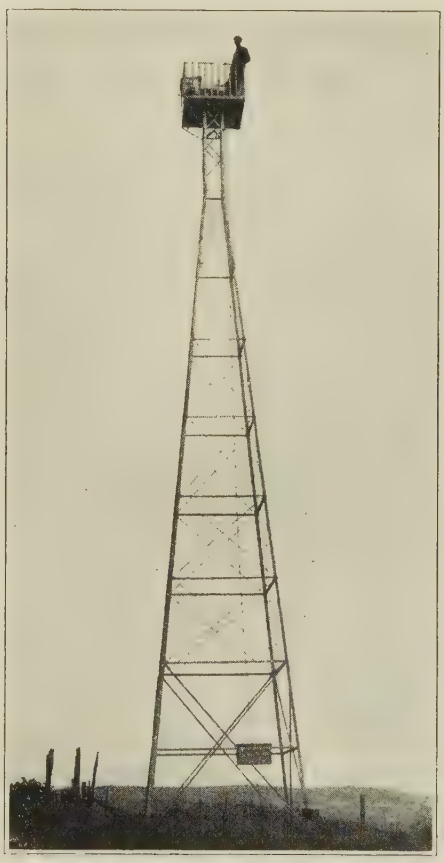
I. Memory Books

(This talk was given the Sunday when the Lord's Supper was observed. Bring to the service one of the "memory books" commonly sold in the stores, and be prepared to take from it a picture, a program, a letter, an invitation, a grade card, or a birthday greeting, to show the children. Or these may remain fastened in the book and shown by opening the pages. If some child whom you know has a memory book ask her to bring it, stand before the children and turn the pages for you.)

How many of you have a memory book? I suppose you have many treasures in it. When you get older you will look them over and recall the happy times you have had and the gifts you received. Even now you like to look them over with your friends. Here is a memory book which belongs to Mary. She will let us see some of the things that are in it. This reminds her of the picnic on the river road. Here is the program in which she took part. This is a pressed flower from the Yellowstone Park. And this is the letter which her father wrote her when she entered high school. I think she has read it often.

Did you know that Jesus gave each of us a sort of "memory book"? He was very anxious that we should not forget him and the things he taught us to do. He knew that it was easy to forget. So in one of the last talks which he had with his disciples he gave them something very special to do. It was a very simple thing, too. Ever since Jesus was here on earth, those who love him have been doing this particular thing. Do you know what it is? Yes, we shall do it here together this morning. We shall share in the bread and the wine, as Jesus and his disciples did together when he said, "This do in remembrance of me." That will be one of the ways in which we say to others that we love Jesus and remember him.

There are other ways, too. Sharing in the Lord's Supper is not all. It is not the end but the beginning. When we go home we can act like people who love Jesus and who try to obey him. So we shall be kind. We shall try to help others. We shall get our lessons well. People will say that we can be depended upon, that we are faithful. We shall go about "doing good" as Jesus did. We shall try to obey God, our Father, just as Jesus did always. So it will help us to come to every



The Lookout

communion service. It will be like looking in our "memory book." If we have forgotten anything we promised to do, we shall be reminded of it. It helps us all to have such reminders. As long as we live we shall need them. Jesus was right. He knew what we needed. I shall look for you here at the church every Sunday, but *specially* when we have our precious "memory book" service which Jesus gave us. Will you be sure to come?

II. Playing the Man

Who can tell me where the book of Second Samuel is found? Right—in the Old Testament! Now James will repeat for us a verse found there:

James: "The verse is in II Samuel 10: 12. 'Be of good courage, and let us play the man for our people, and for the cities of our God: and Jehovah do that which seemeth him good.'"

This is part of the report of a battle. Joab was commander-in-chief of David's army. He was in a tight place. The enemy had an army in front of him and another behind him. But he didn't give up! He put his brother in charge of part of the army and he took command of the rest. He and his brother agreed to help one another, in case one of them was hard pressed. Then Joab said, as the text tells us, "Let's play the man"! That is a good thing to say. It shows we have courage and it puts us on our mettle. It is like saying, "Let's do our very best, bravely." And Joab mentioned his people and the cities, too. He wanted to help them.

"Let us play the man," is a good motto. We can do it wherever we are. We do not need to go to war in order to find a chance to do it. I am going to ask each one of you to write me a letter this week, telling me one way in which we can "play the man." I have thought of two ways, which we will talk over this morning. We "play the man" when we conquer ourselves. "He that ruleth his spirit is better than he that taketh a city." A boy who conquers himself is greater than a big general! I once heard a man say that all of us are tempted to act like animals, like bears, or wolves, or cats! He said the "bear" spirit, or the "wolf" temper, or the "cat" nature, would get the better of us unless we conquered them. He said we ought to fight them, whenever they came upon us. And especially when we were young. For they always got worse—and stronger—as we got older, unless we conquered them!

It is not only the bad things within our hearts that are to be conquered. There are the things around us. It will be worth while to remember this little verse. Suppose you repeat it after me:

> There's nothing either good or ill,
> But thinking makes it so.

We can be cheery even on a rainy day. We can be happy even if we do not have everything others have. We can find worth-while things to do even if we are lame, or sick, or poor. I have lived long enough to know that this is true. I have seen many people who have learned the secret. I will whisper it to you: *The Lord Jesus helped them when they asked him! And he will help you, too!*

III. It's Only a LITTLE Thing!

(Two boys join the minister in the pulpit. One is given an ordinary ball of white twine and told to wrap it once around the arms, midway between wrist and elbow, of the other boy, who stands erect with his arms by his side. The string being then tied, the latter boy is asked if he can break the string, which he easily does. It is put twice around, and broken; five times, and broken, then ten times—and broken after a hard struggle. But more than ten strands he cannot break!)

The pastor tells the story of the man who

persisted in drinking, and said, each day, "This time doesn't count!" *Which* time didn't count? The answer is, they *all* did but he didn't know it. Each time the string went round the boy, unbroken, it counted toward holding him secure—at the end. This is the law of habit. A habit can hold us to *good* things, as well as to bad, if we give it opportunity. So we should try to form habits of service, of loyalty to the Lord Jesus, of church and Sunday school attendance, of reading the Bible daily, of prayer. And so one of the boys sums up the lesson by repeating these verses, written by the pastor:

Each habit is a tiny string,
Which some folks call a *little* thing.
But it can bind the strongest boy,
And take away his strength or joy.
Each time he yields, a chain he makes;
Each time he wins, the chain he breaks.
And if the thing he does is *right,*
He adds to life both joy and might.
For it is easier evermore,
To do the thing done right before.
And so I'll come, I'll help, I'll pray,
I'll read God's message every day.
I'll give as much as means afford,
To help my neighbor and my Lord.
Come all ye people here today,
And make *good* habits rule alway.

IV. The Lookout

A picture of this tower was given to all the boys and girls in the church service on a given morning. The tower stands on a high hill at Honor, Mich. It was built by the State of Michigan, which keeps a watchman there to look out for forest fires, so dangerous to life and property in the north-woods country, and who will be ready to call the fire wardens and assistants when needed.

I have seen scores of men fighting forest fires. It is hard, dangerous work. The city of Berkeley, Cal., had a disastrous fire last year which started in the woods nearby. Some people are very careless with matches, or campfires, or lighted cigars, and much property is lost as a result. The lookout has a field glass, with which he can see many miles. He notices the fire or the smoke very soon. At his side is a telephone. He can call the fire-fighters and their helpers very quickly.

Fires sometimes get started in strange places. They can begin in our hearts! We ought to be thankful to faithful lookouts who see them and warn us. They are our parents, our teachers and friends, and our pastor. They warn us when the fires of anger start to blaze. They know how terrible the results may be. He who is angry has lost control of himself. Men have killed other men when angry. I saw a boy break a window when he was mad. We can replace the broken window but we cannot remove the scar on the boy's life. The fire may break out again and something more than a window will be destroyed. If you ask father or mother they will tell you of other fires which must not be allowed to run. They will blacken and destroy life. Thank God for the lookouts who warn us!

The Romance of the Church Building Enterprise

By Charles H. Richards

Editorial Secretary, Congregational Church Building Society

Editor's Note: *This article is of particular interest to church schools, inasmuch as the month of April has been set apart for the presentation of the work of the Congregational Church Building Society. A special program may be obtained by addressing the Missionary Education Department, Congregational Education Society, Room 806, 14 Beacon Street, Boston, Mass.*

THERE is no monotony in our Church Building work. There is plenty of variety instead. Givers of the money ought to take a look, now and then, at the places where their gifts are spent. Let us wander out on the far-flung line.

You must be good at jumping on this trip. For our first jump is one of more than two thousand miles, to Collbran, Col. This larger parish has become somewhat familiar, with its fourteen preaching stations in the twenty-mile-long Plateau Valley for which our church is the community center. The pastors take a moving picture outfit in the car when they visit the outlying points, and they minister to a population of some four thousand. The Church Building Society helped to complete the original house of worship years ago, and has assisted in adding to it the excellent parish house, with gymnasium, bowling alleys, educational rooms, and assembly hall. Just now it is again lending a hand in securing an "infirmary" to provide a place of refuge for sick or wounded people in a great community remote from a hospital. People in that section have become wonderfully interested in religion now that it has shown itself so practical.

Turn your face northward and make another jump, landing in Van Tassell, Wyo. This is just across the state line of Nebraska at its northwest corner. A little village of two hundred people stands where formerly the lone house of a ranchman Van Tassell stood at the foot of a great butte that rises out of the prairie. A pretty church building (the only one for miles) and a cosy parsonage attest the aid of the Church Building Society. At the dedication of the church some years ago there were three sermons, three members received, and three babies baptized. The Church Building Secretary, the state superintendent and the wife of the latter furnished the sermons. The people came in from their farms in second-hand Ford cars, many of them from "dug-out" homes, which have since given place to good frame houses. Just now the women of Broadway Tabernacle, New York, have taken this as their own Home Missionary church. They are not only helping to pay the salary of the preacher, but are helping to furnish the parsonage, and raising money to buy a Ford car for the minister to use on his eighteen and twenty-mile trips to his other preaching stations.

Now step over the Great Divide into Idaho, and into the little mining town of Mullan. This is the outlying station of Wallace, seven miles away. A mining camp has many influences not friendly to religion, but our church has maintained a good work in this village for twenty years. There are plenty of children and young people there who must be helped to the best ideals and to noblest character. So the Church Building Society, which aided in completing the house of worship years ago, is now helping to add to it the excellent "Recreation Hall." The large, enthusiastic Sunday school, and the splendid Boy Scout troop which is allowed to use the hall only as it can show that its work is for community betterment and under the best adult supervision, tell something of the wise and fruitful work there. The picture shows the school coming out of church on a Sunday when the snow was two feet deep and the mercury at zero.

Not very far away is the little town of Musselshell, Mont., where our church is the only one in the community. Our helping hand was given to this young church when it must have shelter or die. Many an infant church has perished because it had no equipment for its work. Its neat little sanctuary was erected, but the church had no home for the minister, and in that country houses are hard to get. So just now the Church Building Society is helping the church to secure a good, modern parsonage in which it will be a pleasure and a comfort to live. How can a minister be expected to do good work unless he has a good home?

Congregational Sunday School of Mullan, Idaho

Children leaving the church in zero weather

Main Street, Mullan, Idaho

The Congregational Church is in left foreground

Now face southward and make another jump, bringing you to Arvin, Cal. You find yourself in that land of sunshine and flowers in a newly-developing community of small farms and fruit ranches. You are twelve miles from a railway, and twenty-two miles from the important town of Bakersfield. A branch of the Southern Pacific will soon be completed to this point. It is a rural community where people of moderate means are acquiring houses with modest acreage from which by and by nature will give them a good support. There are seven hundred people within three miles, ninety per cent. of them Americans. Ours is the only church, and for several years it has been worshiping in a schoolhouse. But a devoted and energetic pastor has been with them the last two years and the church has grown surprisingly. They overflow present quarters. They must have a house of worship. The people while paying for their farms and homes cannot secure the new equipment unaided. The fellowship of our six thousand churches comes to the rescue through the Church Building Society, and the temple of God will rise amid those farms and ranches.

At the other extreme from such churches stands the enormous volume of work the Church Building Society is pressed to undertake in our cities. The danger point in our modern life is the city. We must help there to the extent of our ability. Just now eighteen churches in large cities, whose populations range from fifty thousand to two and one-half million, are urgently asking for grants and loans. They want large aid, for the buildings they are erecting will cost from $25,000 to more than $100,000 each.

While these heavy demands are made upon our too inadequate resources, what shall we do for the three churches at educational centers, Columbia, Mo., seat of the State University; Walla Walla, Wash., seat of Whitman College; and Billings, Mont., where the Polytechnic Institute is located?

What can we do for the eleven churches, both white and black, in the South which are knocking at our doors for aid? Or what response can we make to the six churches of new Americans, who are asking what welcome Congregationalists will give them in this new land in which they have found refuge? Can we help them to a place where they may worship in their mother tongue? What can we do for the sixty-six other churches whose appeals are on our docket?

Surely there is no lack of variety in our Church Building work.

The Young People's Society in April

The Easter plans of the several departments of the church should be made in consultation, so that there will be neither conflict nor duplication. Give the young people a definite responsibility for service activities, such as decorating the church auditorium, bringing old people to the Easter service, providing comfortable chairs for them, taking the Easter flowers to invalids or to sick children.

Two Easter programs for societies are offered in the April 13 issue of the *Wellspring*.

A free Young People's Bulletin (No. 6) is ready for distribution. It offers specific suggestions for the months of April, May and June.

The Optional Topics appearing in the *Wellspring* during April are: "Finding My Place in Life"; "The Meaning of Easter Joy"; "What We Read—And Why"; "Looking Ahead to Summer."

The last topic emphasizes the value of planning for the vacation months, rather than of merely talking about them when they are over.

Among the special objects for committee study and work during April may be the following:

Arrange for proper representation at the Congregational Summer Young People's Conference.

Consider using the missionary topics on Japan for any six consecutive weeks after May 4. These programs to appear in the Optional Series in the *Wellspring* beginning May 4.

Plan for an appropriate observance of Mother's Day.

HARRY THOMAS STOCK.

Year Book Reports

The annual reports of the Year Book statistics for 1923 are printed below in the order received from the States by the National Council office. The Year Book giving detailed reports from the churches will be issued, it is hoped, within a month from the receipt of the last report. These figures are subject to minor revision. The contributions to benevolences will be added as soon as figures are available.

State	Membership				Sunday Schools		Home Expenses		Average Salary	
	Number	Add.	Rem.	Inc. or Dec.	Members	Inc. or Dec.	Total	Inc. or Dec.	1922	1923
Ark.	807	19	55	D-36	299	D-60	$ 12,200	D-$ 580	$2,145	$2,073
Fla.	2,997	408	237	I-171	3,254	I-132	135,069	I- 43,330	1,625	1,800
Tex. (w)	2,024	256	481	D-225	2,536	D-228	53,240	D- 8,803	2,216	2,241
R. I.	10,067	478	510	D-32	7,805	I-344	233,155	I- 38,338	2,052	2,262
Utah	1,553	59	209	D-150	990	D-70	27,398	D- 1,102	2,173	2,462
W. Va.	364	26	6	I-20	201	D-79	10,511	I- 15	2,400	——
Ore.	6,519	578	939	D-428	7,441	I-702	115,098	I- 13,794	1,684	1,725
Conn.	77,757	4070	3093	I-977	52,928	D-915	1,481,695	I- 87,143	1,852	——
N. H.	20,251	1016	912	I-104	17,101	I-105	408,141	D- 33	1,484	1,544
Tenn.(c)	557	37	34	D-168	538	D-222	10,227	I- 1,522	1,080	1,340
Minn.	26,737	2178	2515	D-272	25,894	D-272	518,525	I- 24,322	1,917	2,074
Me.	22,353	1144	1166	D-22	22,967	D-46	513,823	I- 68,069	1,537	1,666
S. Dak.	15,010	1504	873	I-631	15,945	D-67	262,775	D- 12,073	1,345	1,435
Ala. (c)	1,184	86	127	D-41	1,059	D-119	22,013	I- 4,162	868	888
Ohio	48,853	3495	3633	D-138	43,690	D-504	1,155,181	I-144,448	1,961	2,038
N. Mex.	564	106	86	I-70	546	I-101	14,394	I- 7,987	2,000	1,718
N.C.(w)	609	75	46	I-29	697	D-17	11,484	D- 2,925	1,025	1,125
S.C.(w)	173	5	5	——	212	——	3,912	D- 1,445	1,650	——
Ind.	5,780	361	347	I-20	4,508	D-200	117,672	I- 15,463	1,774	2,020
Mo.	10,852	1070	789	I-388	8,484	I-361	254,530	D- 3,177	2,195	2,634
Wis.	33,175	2727	3044	D-317	26,159	I-240	618,187	I- 41,781	1,807	2,018
Ala.(w)	2,670	198	833	D-635	1,389	D-771	3,842	D- 98	287	243
Fla.(w)	454	43	123	D-80	365	D-156	907	D- 1,014	753	——
Kans.	15,649	1139	1397	D-258	14,703	I-197	295,439	D- 54,298	1,770	1,705
Md.	549	48	120	D-72	594	D-58	10,459	D- 319	1,729	1,287
Va.	350	11	15	D-4	391	I-9	5,782	I- 635	1,257	1,223
Col.	12,957	1265	1280	D-274	13,110	D-201	182,274	I- 4,046	1,810	1,565
Wyo.	2,034	308	231	I-64	2,372	D-233	31,999	I- 2,789	1,396	1,300
S. C. (c)	320	20	3	D-52	162	I-20	3,064	D- 2,116	940	850
N. J.	13,117	1134	694	I-484	10,207	I-1052	429,241	I- 26,552	2,132	2,306
D. C.	4,118	214	424	D-210	1,552	D-67	66,512	D- 19,397	3,257	2,825
Porto Rico	935	84	28	I-56	1,749	I-123	13,057	D- 841	819	900
Cal. So.	22,278	3014	1928	I-1066	22,695	I-1071	671,111	D- 51,292	2,100	2,191
Wash.	15,784	1660	1268	I-361	19,416	I-22	275,956	D- 24,957	1,577	1,358
Alaska	82	0	0	D-17	229	D-10	702	D- 1,269	——	2,100
Ida. No.	905	113	48	I-51	1,681	I-267	18,518	D- 13,622	1,722	1,242
Nebr.	20,521	1670	1719	D-66	22,477	D-534	361,197	D- 60,932	1,709	1,751
N. C. (c)	3,424	398	374	D-82	2,813	I-977	31,589	I- 4,499	693	785
Hawaii	10,059	986	1075	D-89	12,438	I-1123	345,062	I-195,385	1,009	——
Ky.	788	88	97	I-96	1,051	I-10	8,971	D- 1,375	1,148	998
Ariz.	1,092	141	58	I-85	985	D-31	25,758	I- 2,839	2,087	2,087
Tex. (c)	409	52	58	I-1	344	I-92	2,576	D- 3,796	888	1,058
La. (c)	1,092	197	87	I-111	1,364	I-30	17,266	I- 544	752	766
Miss.	365	23	26	I-16	388	D-128	2,730	I- 735	535	737

OUR INVALID PARISH

Winfred Rhoades
Pastor

Unobstructed Portals

There are some glorious words of an ancient poet that come naturally to the lips in these days:

Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory shall come in.

We say them, and turn our minds to the Triumphal Entry, and then to that quiet Resurrection a week later which turned the Christian defeat into victory. Then we turn our minds to our own times and needs.

"Lift up your heads, O ye gates," we would like to cry to all the bars that the world has erected against the eternal Light, eternal Wisdom, and eternal Love. The nations wish to establish themselves in glory, but there can be no true greatness except as they permit the King of glory to come in and rule.

To the Church also we would like to cry these words, as we view the strife, the quibbling, the dogmatisms, the intolerances of her professed lovers, that hinder her from attracting the world to Him who is the Light of the world. Lift up your heads, all ye gates of misrepresentation, yea, be ye lift up, ye ancient doors of perversion, and the King of glory shall come in and give you the power, and the winsomeness, and the Light that the world needs from you.

To ourselves, at any rate, we can say the words. Instead of seeking happiness and comfort and peace through circumstances and things, we need to cry, "Be ye from this time forth lift up continually, ye doors of the desires and the affections and the will, and give the King of glory abundant entrance and unrestricted sway. Thou who art Life and Light and Love, I open to thee all the gates of my being, and desire thee to work in me with power." Then life will assume new and lovelier meanings, and enter into new joy and peace.

The story is told of Mendelssohn that one day, calling on a musical friend and finding him still in bed, he struck one loud chord of the seventh on the piano, and sat down to see what would happen. There came the sound of hurried commotion; then a rushing downstairs and to the piano, where the resolution of the chord was struck. That chord led somewhere but had not got there; the hearer could not be at ease till it did get there. The commotion of our lives—the inner commotion that we suffer from through long years—can be banished only by being resolved into the chord of which God is the fundamental. The suffering soul opens itself to the demonstration of God's spirit and power; it asks God to speak to it, to use it as the instrument of his creative spirit, as he will and where he will; and the needed harmonization of the life begins to take place. Body and spirit cease to be at odds, and become friends. Life abundant has a chance to work for all that is best.

We are coming, by degrees, to a revitalized apprehension of the significance of that name, the Great Physician, which has been used of Jesus Christ. He brought healing to men, spiritual and also physical. He taught that what he did was not extraordinary, but was within the grasp of his followers. He told his disciples to go forth and heal. He said to the people again and again, that it would be unto them according to their faith. He said he had come to help folk live more abundantly. If you desire more abundant life, unbar the doors and lift up the gates to him in his fulness.

Closet and Altar

THE ATTRACTION OF THE CROSS

And I, if I be lifted up, will draw all men unto me.—John 12:32.

It was for all humanity that Jesus fought his fight and flung open the flood-gates of divine love upon the world; no one needs to do that over again any more than to do over again the work of Galileo or Sir Isaac Newton.—*R. J. Campbell.*

Christ himself is spoken of as being fulfilled in his saints. Oh, depend upon it, all that we can see of Christ as the example of obedience, all that we can see in him in fulfilment of his humanity, is to be repeated and renewed in every one of us. He is our example, and his spirit within us is to make that example operative and practical. Well, then, each in his turn, each in his place, each one of us here is intended for a work which we are intended to accomplish, of which it is intended that we shall be able to say when the time of the great resignation comes—"It is finished."—*Charles Gore.*

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride.

See from his head, his hands, his feet
Sorrow and love flow mingled down:
Did e'er such love and sorrow meet
Or thorns compose so rich a crown?

Were the whole realm of nature mine
That were a present far too small:
Love so amazing, so divine,
Demands my soul, my life, my all.

Isaac Watts, abr.

In the Cross is the face of God; in the Cross is eternal law. With thoughts of the Cross was creation formed; by the action of the Cross will creation pass groaning into the glorious liberty of the children of God. In the Cross, seen as yet but dimly, is the face of regenerated humanity. In the Cross there is a new heaven and a new earth. And bowing before that scarred, patient face, we say: "Lo! here is power"; and our hearts leap up in a glad, reverent shout: "Truly Thou art the King!"—*J. G. Greenbaugh.*

Is not this the meaning of Good Friday? That which seems to have conquered has been conquered, and that which seems to have been conquered has conquered. Evil has been trampled under foot, though it boasts itself to be master of the world. Good has smitten evil, although good seems to have been trodden under foot by sin. Victory has come by defeat. Overcoming has been attained by undergoing.—*Phillips Brooks.*

Tragedy runs through all history, but out of the tragedy comes the triumph. That is the law, *Via crucis, via lucis*, the way of the cross is the way of light.—*George A. Gordon.*

O God, who of thy great love to this world, didst reconcile earth to heaven through thine only begotten Son; grant that we who, by the darkness of our sins, are turned aside from brotherly love, may by thy light shed forth in our souls be filled with thine own sweetness, and embrace our friends in thee, and our enemies for thy sake, in a bond of mutual affection. Amen.

Mozarabic Litany.

[Assembled by Isaac Ogden Rankin]

CHRISTIAN ENDEAVOR

Challenging Our Forces

Comment on the Prayer Meeting Topic for April 13-19

BY CHARLES ERNEST WHITE

Topic: My Decisions and What They Have Meant to Me. Luke 15: 18; 10: 42.

Light from the Bible Passages

Back of life's decisions is the will. The will may lead a man to the wrong as well as to the right. The unruly son followed the leading of his will when he determined to break away from home. His will was strong, but not in the right way. It lead him away from the father and not toward him. The education of the will may be by hard knocks. His will was behind his decision to cut loose from his waywardness and go back to his home and his father. Happiness has its source in nearness to the Father; misery in absence from him. Decisions are the first steps to both. Mary comes down in history as one who had made a decision which kept her near to Christ.

Leads for the Leader

Many of us are weak because we do not have clear-cut ideas and motives for life. We drift with the crowd, with the tide. Our lives are like weather-vanes. We are like spring brooks that wander everywhere. We are apt to be creatures that sometimes go forward, sometimes backward, and never are sure which way we are going.

Work out a few definitions such as:

1. *A cutting-off act.* Have we frequent times when we thoughtfully survey our lives and cut off the objectional, harmful elements?
2. *A determination of bounds.* Do we take time occasionally to straighten out the boundaries between right and wrong things, between useless and valuable things, between the temporal and the eternal?
3. *An expression of the true and right.* Do we once in a while render a decision, like a judge, to ourselves? Do we ever put it down in black and white? Consider the added effectiveness of this over merely thinking it out.
4. *A parting of the ways.* Are our thoughts so clear and our wills so strong that we do not hesitate?

Have we made the Great Decision with reference to Christ? Have we ever offered to help others to make this decision?

Thoughts for Members

Religion encourages a man to act on the assumption that the best things are possible.—*L. P. Jacks.*

A Christian is quite aware that he is not morally perfect in himself. He realizes that all kinds of trouble await him. But the inner change which has taken place in him is that he has put everything in bondage to the master thought of the love of God in Christ. He centers his life around that triumphant conviction.—*J. Douglas Adam.*

Decide nothing without deliberation where deliberation is possible. After a decision, under such circumstances, entertain no regrets. The regretful mind is an enemy to a good will.—*Frank C. Haddock.*

A Moment of Prayer

Defend us, O God, from the perils of indecision. Quicken our minds that we may clearly see what is right and best for us. Make our wills sturdy to follow the leadings of minds that reflect thine own. Lead us ever to choose that better part which cannot be taken away. Amen.

AMONG THE NEW BOOKS

Modern Church History

RELIGION SINCE THE REFORMATION, by LEIGHTON PULLAN (Oxford University Press, American Branch, $3.75). The Bampton Lectures, preached at Oxford in 1922. The most interesting and important review of modern church history that has come to our notice in a long time. It is strictly orthodox, with "loyal adherence to the great Catholic truths for the defense of which the Bampton Lectures were founded," and keenly critical of that type of Modernism which holds that "one is morally justified in repeating the ancient creeds and prayers of the church while repudiating the meaning of important phrases in those creeds or prayers." One of the lecturer's characterizations of Modernism is that "it endeavors to disarm doubt by dissolving truth" (p. 250). The lectures, however, are not mainly devoted to Modernism, but they trace the progress of religious thought through its manifold and intricate expressions from Luther to the present time. This is accomplished in a delightfully readable fashion, with a wealth of information that is remarkable and with a geniality and courtesy of spirit, even in adverse criticism that is charming. The titles of the lectures will indicate the ground covered: The Counter-Reformation and the Doctrine of Grace; Religion in Great Britain from 1550 to 1689; Continental Protestantism from 1520 to 1700; the Roman Catholic Church from 1700 to 1854; Religion in Great Britain and America from 1700 to 1815; Aspects of Lutheranism and Calvinism since 1700; the Eastern Orthodox Church; and Aspects of Christian Thought Since 1815.

Charles W. Eliot

A LATE HARVEST, by CHARLES W. ELIOT (Atlantic Monthly Press. $3.00). March 20, 1924, was the ninetieth birthday of ex-President Eliot of Harvard University, and this volume is published by the Atlantic Monthly Press in observance of that event. It contains twenty-two essays, written by Dr. Eliot since his eightieth birthday, on a variety of topics, biographical and reminiscent, educational, on labor problems, on questions of medicine and health, on religious questions, etc. Whatever the theme on which he speaks or writes, a great and growing portion of the American people listen to President Eliot with respect and esteem. A bibliography at the close of the book gives an amazing list, covering four pages, of articles written during the decade, from which those presented in this volume were selected. It is a pleasure to accept and reiterate the words of the editor of the volume, M. A. DeWolfe Howe: "In the annals of mankind it would be difficult to parallel the extent and long continuance of his liberality and stimulating influence upon the more thoughtful men and women of his country."

Some Travel Books

CRUISING AROUND A CHANGING WORLD, by JOHN VAN SCHAICK (Universalist Publishing House). Travel around the world has ceased to be a novelty but the new editor of the *Universalist Leader* has written a book about his recent journey around the world which is delightfully novel in style and content. It is in the form of letters written in the midst of the scenes and experiences described. It has the personal touch, the intimacy and frankness of chatty talks between friend to friend, and it has the discriminating, comprehensive and illuminating characteristics of letters by a trained traveler and a cosmopolitan journalist. The reader soon comes to know that Dr. Van Schaick is a keenly observant man with a well developed sense of humor, that he is warm-hearted, likes people of all races, is against wrong everywhere and appreciates good wherever he finds it.

To see through Dr. Van Schaick's eyes life on shipboard, and the lands and life of Cuba, the Panama Canal Zone, Hawaii, Japan, China, the East Indies, India, Egypt and Europe, is education and joy indeed. Congregational readers will be pleased to read, what was not really written for them, the praise of their missionaries and missionary work as Dr. Van Schaick saw them. Notable instances are those regarding Hawaii, Japan and India. He pays special tribute to Rev. and Mrs. William Hazen of the American Board Mission at Bombay.

SO YOU'RE GOING TO PARIS, by CLARA E. LAUGHLIN (Houghton Mifflin. $3.00). Miss Laughlin has prepared this handy little volume to meet the need of intending travelers who desire something more than the guide-book gives. She is evidently full of information, literary, historical and practical. She begins with a chapter on "Your First Day in Paris," follows by "Your First Sunday," "Monday in Paris," etc., mapping out a program for fourteen days—and then some. She is very entertaining, full of anecdotes, just enough of her own personal experiences. She does not attempt to tell everything; but certainly one who is about to visit Paris, for the first or the fifteenth time—will do well to read the book, and take it along. She knows Paris and is an adept at imparting knowledge.

THE 'ROUND THE WORLD TRAVELER, by D. E. LORENZ (Revell. $5.00). A handbook of information for any one who plans to make a tour of the world. The author has directed several world cruises and knows by experience what information is interesting, helpful and important. He sets forth briefly the main historical facts of each place visited, and also buildings and sights of special interest, their hotels, shopping districts, restaurants, money system, taxes and other practical details. Cuba, Isthmus of Panama, Hawaii, Japan, Korea, China, Philippine Islands, Java, Singapore, Burma, India, Ceylon, Suez Canal, Egypt—these titles indicate the route of travel and the contents of the volume. A bibliography lists some of the best recent books of interest to the prospective traveler.

THE LURE OF THE RIVIERA, by FRANCES M. GOSTLING (McBride. $2.00). Some delightful chapters of "impressions gathered from two autumnal rambles" in one of the most picturesque regions of Europe. Indeed, according to a local legend of Mentone, Adam and Eve found there a second Paradise, and Eve forthwith planted there some lemon-seeds from fruit of her original home. This book tells all about it, and also many other legends of miraculous happenings and historic events. Nice, Tourette, Monte Carlo, Monaco, Castillon, Grasse, Castellane, Cannes—are some of the places visited and described. There is not a dull page in the book.

THE LURE OF FRENCH CHATEAUX, by FRANCES M. GOSTLING (McBride. $2.00). An entertaining travel book in which we accompany the author from one historic chateau to another in beautiful and romantic France, and listen with thrills while she describes the great personages whose memory is linked with these places, and the events, many of them gruesome, which occurred there. Saint-Germain, Saint-Cloud, Malmaison, Versailles, Fontainebleau, Orange, Avignon, Carcassonne, Toulouse, Pompadour, Chinon, Tours, Blois—are some of the places visited. The narrative is delightfully readable, either for the stay-at-home or the traveler.

Sermon Volumes

WHAT MEN NEED MOST AND OTHER SERMONS, by REV. DANIEL A. POLING, LITT.D., LL.D. (Doran. $1.60 net). A collection of some of Dr. Poling's more notable sermons published upon the recent occasion of his installation as minister of the Marble Collegiate Church in New York City. The subjects include these: "What the Devil Asked," "The Grip that Holds," "Extremity and Opportunity," "Personal Liberty," "The Land of Time Enough," and "The Call of the New Crusade." There are thirty-one of them and they are of the stirring, inspirational type characteristic of this inspiring crusader for righteousness. Young people will find them especially helpful, but they will be appreciated by readers of all ages.

BORROWED AXES, by RUSSELL H. CONWELL (Judson Press. $1.25). Every one who has read Dr. Conwell's earlier volumes of sermons will know that this little volume of ten selected sermons is full of choice material, for only such comes from his pen. The volume is contributed at the request of the Baptist Publication Society as a part of its centenary anniversary. The sermons are full of illustrations, some evidently the product of a gifted imagination, but all applicable.

BACKBONE—THE DEVELOPMENT OF CHARACTER, by SAMUEL S. DRURY (Macmillan. $1.50). The headmaster of St. Paul's School has given here a series of talks to boys on "the gospel of increase, the good news that we can all grow in backbone." These talks are virile, practical, pointed and gripping.

THE RETURN TO GOD, by REV. EDWARD SHILLITO (Doran. $1.25). Six Lenten sermons preached by the superintendent of the London Missionary Society. They are timely, earnest, heart-searching, sympathetic, persuasive addresses appropriate for the season, centering in the Cross of Christ.

THE IMAGE OF GOD, by EDWIN C. SWEETSER (Revell. $1.50 net). A volume of sermons by the pastor *emeritus* of the Church of the Messiah, Universalist, Philadelphia. The themes are important, the treatment scholarly and thoughtful, the thinking logical, and the content spiritual. He believes in the New Testament miracles, treats the book of Jonah as an allegory, and in general belongs to the conservative wing of the Universalists.

CONFLICT AND CONQUEST IN HOLINESS, by REV. J. C. MASSEE (Revell. $1.50). A group of earnest and eloquent sermons of the conservative type by the well-known Baptist minister at Tremont Temple, Boston. All are studies in the Book of Joshua.

Any book mentioned in these columns may be obtained through the Pilgrim Press Book Stores, 14 Beacon St., Boston, or 19 S. La Salle St., Chicago.

WITH THE CHILDREN

Easter Dragon Flies

By Rose Brooks

David Martin, following as usual at Uncle Ben's heels as close as a little shadow, half closed his brown eyes and from under the brim of his wide straw sun-hat looked at the wide field of Easter lilies stretched before him. "Every leaf shines as if we'd washed 'em all this morning," he remarked prosaically, though any discerning eye could see that the beauty spread lavishly under the blue Bermuda sky was not lost upon him. "See 'em shine, Uncle Ben! And buds! My gracious, must be millions! Aren't you glad you came here to live, Uncle Ben? Aren't you glad you decided to have an Easter lily farm, Uncle Ben? Goodness me, I'm glad you did, and that you sent for me to make you a visit. You said in your letter to Mother that I'd be a help, and that I'd lose all my cold. Course I lost my cough much as two weeks ago, but if Mother knows I'm a help—"

Uncle Ben, stopping in the shade of a friendly acacia, smiled down upon his favorite small nephew. "Such a help," he assured David, gravely, "that I don't see how I can think of running the place without you. Of course I know I'll have to in the end, but I wrote your mother I couldn't spare you for several weeks yet. I had her answer this morning."

"And she said—" prompted David. "Course it is a long time since I've seen my mother and father," he added unexpectedly.

"She said to keep you at least till the Easter rush was over, and then, perhaps—now mind. she didn't promise—perhaps she and your father could take a run down and get you."

David capered like a puppy. "She never says p'rhaps till she's 'bout sure," he caroled. "Oh, Uncle Ben, isn't it just great when everything's just perfect!" And with a sigh of supreme content David threw himself stomach down on the ground, shook off his hat, and propped his head on two cupped hands, that his eyes might feast on the shining leaves of the thousands of Easter lily plants that stood in long, straight rows the whole long, beautiful length of the field. Uncle Ben, sitting beside him, looked fully as contented as David.

"Course I've seen Easter lilies every year in the florists' windows," said David, presently,—"whole windows full of 'em. And everybody stops and looks at 'em, and lots go in and buy 'em for Easter. Look fine, too, in the windows, till you see a whole field like this. Guess I'm the only boy in my room at school who's seen a field of 'em. They do mean Easter—the lilies, I mean—more'n anything else does, don't they, Uncle Ben? Gracious, look at the buds!"

"Busy time every minute now till all these plants are landed at their destinations," said Uncle Ben. "Do look pretty fine, don't they? Mean Easter? Yes, to most people, I suppose they are symbols of Easter more than anything else is."

"Not everybody?" questioned David. "Guess they mean Easter to you, a whole field of 'em!"

"Yes," said Uncle Ben. "I suppose there's nothing lovelier in the world than this field, a little later, but I—well, sometimes I screen off one corner of the pond for a little Easter of my own."

"The pond! Way off where you can't even see the lily field!" David rolled over and sat straight in amazement.

"That's what I've got a rake for, this morning," said Uncle Ben. "We're headed for the pond now. I have some fine wire netting down there in the little tool-house."

"I do wish I knew what you were talking about!" said David, pulling on his hat, and leading the way, even the lily-field for the moment forgotten.

Arrived at the pond, Uncle Ben deftly fenced off one small corner with the wire netting, sinking it well into the soft mud as he worked. "There, now for the rake," and, as David instantly supplied it to his hand, he went on. "Not much to see this morning, I admit, but you wait a little while," and so saying fell busily to work, raking up the mud and carefully picking from it wholly uninteresting-looking little brown objects, which he carefully put into his fenced corner. "Now they'll stay in this corner, where we can keep an eye on them."

"You said it was your Easter," reminded David, wholly interested and wholly mystified.

"I did," agreed Uncle Ben. "It's my Easter, whether it happens just on Easter Day or a few days before or a few days after."

"Did it—the thing you mean—ever happen just on Easter? Did you see it yourself?"

"Yes."

"Do you think it will this year?"

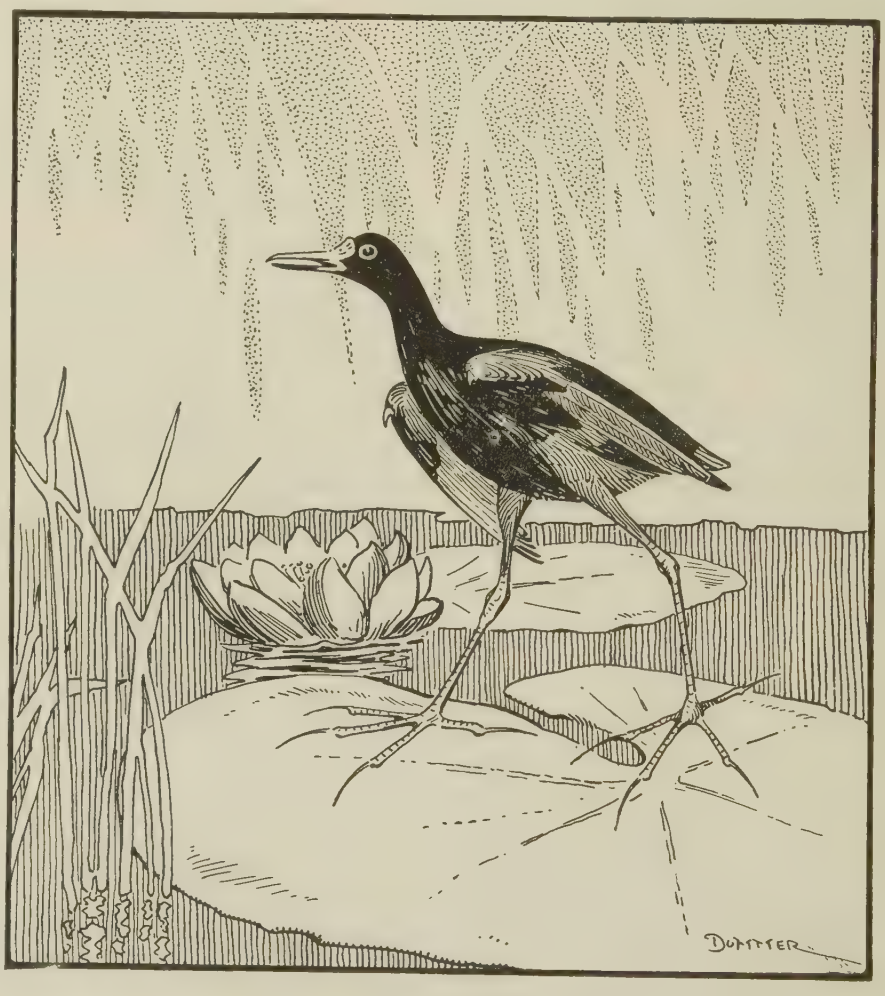
"I hope so."

"I'll see it with you?"

"Of course. I want you to. That's why I'm telling you about it."

"The lilies will all be gone—north—by Easter Day?"

(*Continued on page* 447)



THE JACANA

Here we have a picture of a small bird with very large feet, which practically walks upon the water in its every-day search for food.

This bird, the Jacana of Mexico and Brazil, lives on rivers often almost covered with the leaves of water-plants, so these large, wire-like feet enable him to walk on the water without sinking.

Very often we see mounted specimens that seem very queer to us, but when we learn where and how they live, we find these same queer formations are most useful and necessary to them; in fact, they would have to change their habits entirely if they were constructed in any other way.

Nature is a wonderful study and the more we study it, we find that it is not chance at all, but Infinite Wisdom which plans out how each little animal, bird or insect should live, and constructs each one to conform to its every-day life.

H. BOYLSTON DUMMER.

NEWS OF THE CHURCHES

Iowa Falls Dedication

The hopes and dreams of two decades came to their full fruition in the dedication of a beautiful house of worship by IOWA FALLS, IA., March 2. During the last three pastorates the vision of a new church has been held up before the people; and it has been given to Rev. C. E. Cushman and his generous flock to translate the brightening vision into reality. Under the wise, sympathetic, and determined leadership of Mr. Cushman, who not only inspired the church to arise and build, but who has given lavishly of his physical strength and

CHURCH AT IOWA FALLS, IA.

brain power to make this achievement possible, there has been a remarkable co-operation in the furtherance of this project.

The new building is of substantial construction, of dignified appearance, and architecturally impressive. It is of dark brown rug brick with depressed mortar joints and trimmed with Bedford limestone. It is modernized Gothic with narrow arched windows of handsome art glass. The woodwork and furnishings are in oak. The seating capacity of the auditorium is about 300, and when side rooms and balcony are thrown open the church will accommodate 1,000 people. Ample facilities have been provided for carrying on the church school and young people's work. Attractive class rooms encircle the auditorium on two sides and the balcony is similarly arranged. The church is equipped with a gymnasium of subbasement depth and large proportions. The social rooms are spacious and modernly equipped. The choir loft seats 50 singers and will soon hold a $10,000 pipe organ. Ladies' parlor, pastor's study, young people's room and primary room are on the first floor. The south wall has a permanent paneled screen for stereopticon purposes, and back of the pulpit is a paneled opening for inserting a transparent screen for daylight stereopticon service. The cost of the building, including pipe organ, approximates $65,000.

High rejoicing characterized the day of dedication. Morning, afternoon and evening witnessed the assembling of three large congregations. Dr. E. W. Cross of Grinnell preached the dedication sermon in the morning. At the afternoon fellowship service local ministers were present with their felicitations, and neighboring Congregational pastors brought their greetings. Two former pastors of the church, Rev. William Hardcastle and Rev. C. W. Bast, shared in the services of the day. Supt. P. A. Johnson gave the address in the evening. A vested choir of 50 voices furnished the music, which added much to the inspiration of this crowning event in the life of the church.

Iowa Falls will welcome the State Conference to its new and beautiful church in May.

Setting-up Exercises Beneficial

UNITED, BRIDGEPORT, CT., believing the Christian life is the balanced life, has been seeking to add vigor and stimulus to its intellectual and spiritual program, by introducing at the end of the midweek church night program a brief period of physical exercises. When this experiment was tried a few years ago some of those present were astonished when, after the devotional period, a line was formed and many, middle-aged and some elderly, as well as young, people marched around the room keeping step with "Onward Christian Soldiers" and took their places for setting-up exercises. Walter Camp's Daily Dozen with piano or records have been used, as well as other exercises suggested by the leader. Sometimes the pastor leads, at other times the assistant pastor. The present series is being led by the physical director of the Y. M. C. A., Mr. Albert E. Waterman. The immediate benefit to city people who have so little exercise is unquestioned, as is the value of promoting education along this line of development.

The threefold program is now used at different times in the year. During February it met with splendid success. A supper was served at six-fifteen to which men and women were invited. After an attractive hot meal the men took up the study by themselves of Dean Charles R. Brown's *The Larger Faith*, and the women did the same, with speakers selected from the membership of the church. At eight o'clock all adjourned to the upper room where the pastor conducted a brief devotional service. At eight-thirty chairs were moved back and windows raised while virile exercises were practiced for twenty minutes. Then all went home refreshed in body, mind and soul. Dr. W. H. Day is pastor of United Church and Rev. W. H. Bartlett is assistant pastor.

New Religious Education Director

The Congregational Conference of Iowa has had for many years a man on its staff who gave his entire time to the intensive development of the church schools, and to directing the religious activities of the young people. With the enlargement of the field of religious education into the home, the public school, the church, the college, and the tax-supported institutions, this type of Christian service is calling for leadership of high order. The man who has been chosen to direct in this ever enlarging program is a son of the Middle West and, therefore, to the manner born. Rev. E. M. Adams claims Nebraska as his native state, and Gates Academy, Neligh, and Doane College at Crete, gave him his educational training. He graduated from Doane in 1913; then took his more technical training for the ministry at Oberlin, where he finished in 1916. His first pastorate was at York, Neb., from which he went into Army "Y" work during the War. For the last five years he has served the church at Spencer, Ia.

REV. E. M. ADAMS

Besides representing his association on the Conference board of directors, Mr. Adams has shown a keen and intelligent interest in all Conference activites, and has given generously of his time and counsel in the furtherance of our denominational task. In his ministry he has revealed a growing capacity for dealing with young people, and the State Conference counts itself fortunate in securing a man of his qualifications to direct its expanding religious education work.

Lenten Services

"The Quests of Life"

On Sunday mornings from March 9 through April 20, Rev. F. W. Barker, pastor of UNIONVILLE, CT., will speak on the theme, "The Quests of Life." He will deal with the quests of man for Light, for Life, for Salvation, for Guidance, for God, for Fruitage, and for Immortality. The Thursday Evening Meditations, from March 6 to April 10, will be on the theme of "The Christian Life."

Holy Week services will be held as follows:

April 15—The Challenge of the Christ.
April 16—The Sufferings of Jesus.
April 17—The Christian Fellowship. Holy Communion.
April 18—The Way of the Cross. (Friday morning, 10 o'clock.)

Special Services at South, St. Johnsbury, Vt.

Rev. A. C. DeLapp, pastor of SOUTH, ST. JOHNSBURY, VT., will give special Lenten addresses at the Sunday morning services, March 9 through April 20, taking as his general topic, "Practical Studies in Christianity." On Wednesday evenings Mr. DeLapp will take as his theme, "The Paradoxical Teachings of Jesus." He will speak on "The Strength of Quietness," "The Beyond is Within," "We Stoop to Rise," "The Blessing of Trouble," "The Gain of Loss," and "The Royalty of Meekness." During Holy Week five of the Protestant churches of the community will co-operate on Wednesday, Thursday and Friday nights.

Noted Speakers in Cleveland, Ohio

The federated churches of Cleveland, O., have announced daily noon-day meetings from 12 to 12.45, in the Allen Theater, to continue from Friday, March 7, to Good Friday, April 18. The program is as follows:

March 7—Mrs. Helen Barrett Montgomery.
March 10-14—Dr. S. Parkes Cadman.
March 17-21—Mr. Fred B. Smith.
March 24-28—Dr. Ernest F. Tittle.
March 31-April 4—Dr. John McNeill.
April 7-11—Bishop DuMoulin.
April 14-18—Sherwood Eddy.

Sermon Series at Hanover, N. H.

At the CHURCH OF CHRIST, HANOVER, N. H., Rev. R. B. Chamberlin, pastor, a series of sermons was begun on Feb. 17 to continue until Easter, in which the pastor hopes to present "a Gospel which is both reasonable, in the light of modern science and scholarship, and at the same time compelling and powerful." The topics announced are "Progress—Man

Forging His Destiny," "What Are the Fundamentals of Religion?," "Our Animal Heritage—The Urge of Sin," "Redemption—Our Conquest of Ourselves," "Our Battle with Evil in the World," "Can the Modern Man Pray?," "The Place of Jesus in Our Religion," "Building the Kingdom of God," "Palm Sunday—The Approach to the Cross," "Easter—'If a Man Die, Shall He Live Again?'" Realizing that these topics will arouse questions, Mr. Chamberlin has arranged for conferences with different groups of the community. The series has attracted a large number of students of Dartmouth College, and the discussion hour for them on Monday evenings is attended by a group of genuinely interested men.

Sunday Morning Sermons at Jamaica Plain

Dr. A. J. Marsh, pastor of BOYLSTON, JAMAICA PLAIN, MASS., has announced the following Sunday morning topics on the general subject, "Becoming Acquainted with God":

March 9—"Can Man Know God?"
March 16—"His Power and Riches: Giver of All Good Things."
March 23—"His Wisdom: Lawgiver and King."
March 30—"His Holiness and Righteousness: A Moral Universe."
April 6—"His Tender Love: Our Heavenly Father."
April 13—"His Plan for Men: The Kingdom of God."

"What Is the Vital Force of the Church?"

ROCKY HILL, CT., Rev. G. F. Ekins, pastor, has made arrangements for six special speakers, on the subject, "What Is the Vital Force of the Church?," for the Sunday evening services during the Lenten season, as follows:

March 9—Judge Epaphroditus Peck, Bristol, Ct.
March 16—William M. Maltbie, Justice Connecticut Supreme Court.
March 23—Mrs. Edward W. Capen, President Hartford Branch W. B. M.
March 30—Winslow Russell, Vice-Pres. Phoenix Mutual Life Insurance Co.
April 6—Miss Mary Preston, Gen. Sec., Hartford Y. W. C. A.
April 13—Ralph O. Wells, Attorney, Hartford.

Two Series of Sermons at Derby, Ct.

On Sunday, March 9, Rev. Alfred W. Budd, pastor of SECOND, DERBY, CT., commenced two courses of sermons. The morning general subject is "The Problem of Beginnings," and deals with the beginning of the world, of man, of sin and of Redemption. The evening general subject is "Messages from Worth-While Books." The pastor will discuss well-known books by Hall Caine, Olive H. Prouty, Alice Brown, Frederick Niven, Caroline A. Mason and Larry Barrett.

Sunday Morning Sermons at Milton, Mass.

Rev. T. P. Ullom, pastor of FIRST, MILTON, MASS., will take as the subject of his Sunday morning Lenten sermons, "Remember Jesus Christ." His sermon topics are: "Jesus and God the Father," "Jesus, the Son of Man," "Jesus and Prayer," "Jesus and the Individual," "Jesus and Church Attendance," "Jesus and Healing, Mind and Body," "Jesus, Our Daily Companion," "Jesus and Immortality," "Jesus and Our Social and Economic System," and "Jesus and World-Wide Peace."

Lenten Plans at Goffstown

At GOFFSTOWN, N. H., the pastor, Rev. J. A. H. Plowright, is preaching a special series of sermons on the topic, "The Life Which Comes from Christ," subdivided as follows: "The Demand and Supplies of the Spiritual," "The Multitudes and Jesus," "The Strength We Need for Common Tasks," "How Men Become Saints," "The Triumphant Entry," "The Resurrection and the Life." Special services

When Sunday Comes

By John Andrew Holmes

The sermon like a law is not complete without the enacting clause. This must be affixed by the hearer.

are being held each Sunday evening, with music by a young people's choir and outside speakers, among whom are Rev. A. S. Yantis (Universalist), Manchester; Rev. Stoddard Lane, First, Manchester; Rev. William Prideaux, North Weare, and Rev. J. M. Phillips, Franklin St., Manchester.

Annual Meetings

PORTER, BROCKTON, MASS., in the future planning its every member canvass and annual meeting in May for better weather conditions, this year followed the March custom when 400 parishioners met for reports and elections. Present membership, 953; 23 added during the year. In his own review Dr. H. F. Holton, pastor, credited the radio and lengthened vacations for lowered attendance. High values were in the development of the young people's department under the direction of Stanley McClintic, of the Boston University School of Theology; the recent canvass for the new budget of $20,000 which overtopped the goal. Of special interest is the recreational building, soon to be erected in the church area, and the 75th anniversary of organization, 1925. Tribute was justly paid to Mrs. M. E. Kelsey, church secretary. Rev. A. M. Ellis of Richmond Hill, N. Y., gave a clear presentation of the factors making for a successful church.

PILGRIM, ANACORTES, WASH. The finances were in fine shape; the benevolence apportionment for the year was paid in full. The pastor's salary was increased $200. Rev. and Mrs. A. I. Ferch have continued to put their life into this, one of the most westerly outposts of our fellowship and enjoy the confidence of the community. The church has laid plans for a much needed new building, lots having already been secured.

PLYMOUTH, N. H., Rev. A. H. Gilmore, pastor, reports 12 members added in 1923. Extensive repairs have been made on both church building and parsonage. Dr. George Bowles had the interior of the parsonage refinished at his expense as a testimonial of his friendship for the pastor. A new piano and 100 copies of the *Hymnal for American Youth* have been purchased for the Sunday school, which is the largest in its history. A new feature of the Sunday school work has been a largely attended discussion class which has been addressed by members of the faculty of the State Normal and high schools as well as prominent citizens of the community, on economic, religious, and philosophical questions of the day. A splendid young people's work is carried on through the Christian Endeavor Society—Boy Scouts, K. O. K. A., the Queens of Avalon, as well as a boys' club, which opens the chapel to the boys of the community for pool, ping-pong, checkers, etc., after the manner of the Y. M. C. A. in larger communities. During the winter the morning congregation has averaged more than 200, the largest in many years, while the evening service is always full, as the pastor uses motion pictures, the stereopticon, and book reviews. The pastor has been elected a director of the Plymouth Chamber of Commerce and been made its executive secretary. The minister's salary has been increased to $2,600 and parsonage.

From East to West

NEW HAMPSHIRE

Secretary of Benevolences Resigns

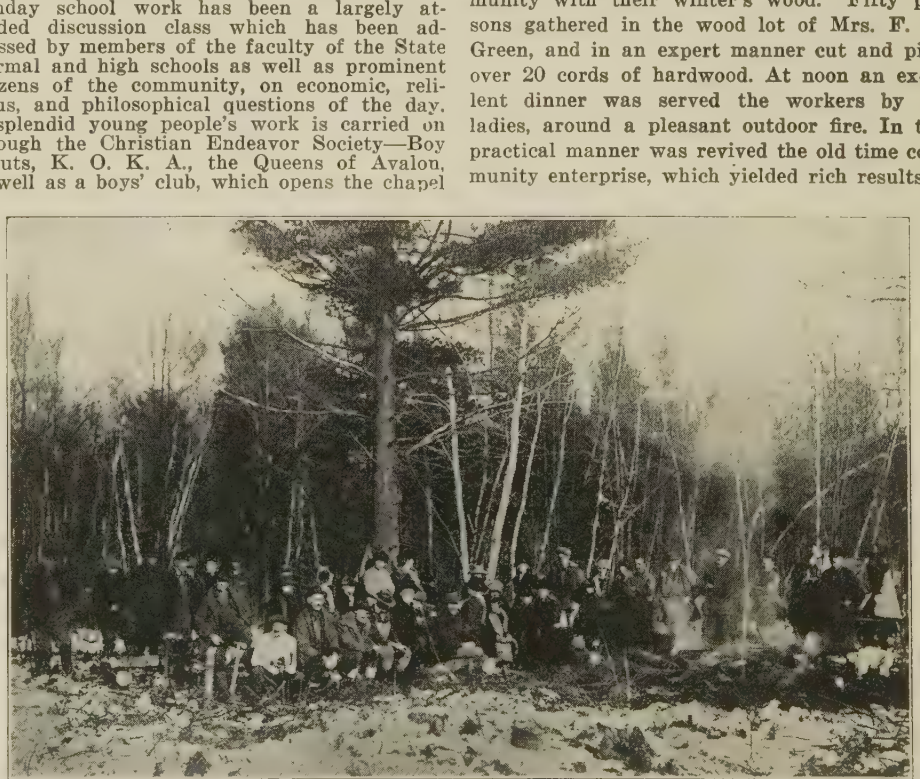
Rev. J. O. Haarvig has resigned as secretary of benevolences for the State Conference to accept a call to Memorial, South Sudbury, Mass. Mr. Haarvig came to the state office in Concord after a successful pastorate at Lancaster. The special work undertaken by Mr. Haarvig for the Conference has been completed, for the present at least.

Men's Activity at Meredith

A feature of the winter program of NORTH, MEREDITH, Rev. O. J. Guptill, pastor, has been an entertainment course under the auspices of "The Whittier Men," as the men's auxiliary is known. It consisted of five numbers, all by New Hampshire talent, as follows: Rev. Donald Fraser, Rochester, lecture, "The Price of Civilization"; musicale, F. W. French, baritone, Miss Claire M. Felch, violinist, and Miss Frances H. Johnson, reader; lecture, Rev. C. P. Cleaves, Center Harbor, "One Pair of Eyes for a Lifetime"; lecture, Norris Cotton, Concord, editor of the *Granite Monthly*, "Chips from the Old Block." The annual Whittier play, the fifth number, is in preparation. Each number has made a direct and distinct contribution to the uplift as well as the entertainment of the community, and has been received in a manner most encouraging.

Wood Chopping "Bee" at Jaffrey

JAFFREY recently held a community chopping "bee" to provide the ministers of the community with their winter's wood. Fifty persons gathered in the wood lot of Mrs. F. W. Green, and in an expert manner cut and piled over 20 cords of hardwood. At noon an excellent dinner was served the workers by the ladies, around a pleasant outdoor fire. In this practical manner was revived the old time community enterprise, which yielded rich results in



CHOPPING BEE AT JAFFREY, N. H.

The minister, Rev. David C. Torrey, is in the front row at the left, in a white sweater.

benefit to a worthy cause, as well as in health and pleasant recreation to those taking part. Rev. D. C. Torrey is pastor of First, while East is at present without a pastor.

Reception to Retiring Pastor

A reception was given by SOUTH, CONCORD, to Rev. and Mrs. R. W. Barstow, in which ministers of other churches of the city, and Concord citizens generally joined. Mr. Barstow has accepted a call to First, Madison, Wis., and concluded his work in Concord at the end of March. This reception gave his parishioners opportunity to extend to the retiring pastor their best wishes for a successful career in his new field.

There was a supper served by the woman's association at which the clergymen of the city and their wives were the special guests. The reception followed in the church parlor. Deacon and Mrs. T. W. D. Worthen assisted Mr. and Mrs. Barstow in receiving their friends. Music was furnished by an instrumental trio. As a parting gift to the minister and wife, H. G. Kilkenny presented in behalf of the church an antique clock, valuable intrinsically, and because of its association. It is a true Sheraton in design, and was made in 1780 from lumber, grown, cut, and seasoned on a New Hampshire farm less than 25 miles from Concord. Another gift from the church was a purse of money to Mr. Barstow, presented by Deacon Worthen; and to Mrs. Barstow, a solid white gold wrist watch, presented by Mrs. E. R. Stearns, and a book, *New Hampshire Beautiful* from the King's Daughters, presented by Mrs. E. J. Parshley.

VERMONT

Splendid Progress by Greensboro

GREENSBORO received 24 new members the first Communion of this year, increasing the membership 27 per cent. Twenty-one came on confession and 12 were baptized. Five were leading citizens of town: the principal of the high school, a recent selectman, a member of the school board, and two of the town's ablest business men. Not for 100 years have so many been received into membership at one time. This was the result not of any special meetings, but of quiet consideration of the matter, culminating in deliberate, intelligent decision.

This year additions to church equipment and special repairs, including erection of organ and choir alcove which involved remodeling the front of the auditorium, electric organ blower, new carpet, painting auditorium, painting exterior of church building and parsonage, have been completed and fully paid for at a total cost of $2,677.

A service of rededication for the church was held, the addresses being made by Dr. C. E. Burton, secretary of the National Council, and Rev. W. F. Frazier, secretary of the Vermont Conference. The prayer of dedication was offered by Rev. C. E. White, secretary of the American Board. At this service there was sung for the first time a hymn written especially for this local church entitled, "The Little White Church by the Lake"—a sort of *alma mater* for the church, intended to inspire love and loyalty.

The church has voted to remove the horse sheds and to replace them with a barn such as is now being used in this region for the shelter of teams and automobiles. The minister's salary also has been increased.

MASSACHUSETTS

Planning for New House of Worship at Winchester Highlands

Rev. Frederick T. Persons, librarian of the Congregational House Library in Boston, delivered a fine stereopticon lecture at SECOND, WINCHESTER HIGHLANDS, March 24, on "American Church Architecture." One especially interesting feature of this lecture was the showing of a slide of the proposed new house of worship for Winchester Highlands. The accompanying picture shows the proposed building on the simple, dignified lines of the English parish church, with chapel and social rooms adjoining. The plans call for a churchly interior, with chancel and the appropriate fittings for the house of worship. Winchester Highlands is looking forward with great expectancy toward the new church, for it has long been realized that, if the good work is to continue in the Highlands, which has been established for many years, it is imperative that a new building be erected to meet the needs of the community.

PROPOSED BUILDING FOR SECOND CHURCH, WINCHESTER, MASS.

Plans for the new building are in the competent hands of the architect, Frank A. Bourne of Boston, who has made a thorough study of the requirements. Great prograss has been made in the raising of funds for the new building, and a new drive for funds, launched on March 30, will continue until Easter. A fine site has been purchased, on Washington St., corner of Kenwin Road, and the members of the present church and all the organizations are united in forwarding the enterprise. Rev. J. E. Whitley is pastor of Second Church.

From Quincy Point to Centre, Haverhill

CENTRE, HAVERHILL, has called Rev. H. E. Hurd, who begins his pastorate on April 6. Mr. Hurd is now at Quincy Point, where his five years' service has set a standard in progress. In a period of notable community development 239 have been received into membership. From being missionary dependent the church has reached a budget of $5,000.

Rev. Harry E. Hurd

Mr. Hurd was born in Goshen, N. H., and educated in the Lynn, Mass., public schools. A graduate of Harvard and holding a degree also from the B. U. School of Theology, he began his ministerial career in Methodist churches at Bradford and later at Reading. In the War he served 18 months in France as chaplain of the 33d U. S. Engineers. In 1919 he accepted the call to Quincy and later became first chaplain of the Legion Post 95. He is a member of several fraternal organizations and president of the city Ministers' Association. He has issued a volume of poems: *Possessions of a Sky Pilot.* Mr. Hurd goes to Haverhill under favorable conditions, succeeding a worthy group of pastors, among whom are Profs. C. M. Clark of Bangor Seminary and N. C. Maynard of Tufts.

Called to South, Brockton

On March 20 the chairman of the pastoral committee of SOUTH, BROCKTON, Edward A. Keith, reported the name of Rev. Robert W. Coe of Norwood for the vacancy created by the going of Dr. S. K. Tompkins to Central, Boston. The church adopted the recommendation. Mr. Coe has the matter under advisement. He has been at Norwood since 1921, succeeding Rev. A. R. Heaps, now of Lewis Ave., Brooklyn. He was previously assistant at First, Washington, and for a period following Dr. J. L. Gordon's resignation served as acting pastor.

Supply at Squantum Licensed

On March 21, Victor E. Roman, minister in charge of SQUANTUM, QUINCY, was licensed to preach by the Suffolk South Association of Ministers. A native of Boston, of Danish-Swedish descent, he was educated in the city schools and is a graduate of Gordon College. Actively identified with the Swedish Congregational Church of Roxbury, where his father has been officially connected for many years, he has had practical supplemental experience as summer pastor at Croyden, N. H. Last fall he assumed the work in the new church at Squantum, organized in 1914 and fostered by Rev. T. W. Davison of Atlantic. In January 26 new members united with the church which called Mr. Roman to be pastor. The community is largely Protestant and is responding well to his ministry.

Called to Trinity, Neponset

TRINITY, NEPONSET, has called to its pulpit W. Emory Hartman, a member of this year's graduating class at Boston University School of Theology. Mr. Hartman received his A. B. degree from Ohio Wesleyan University in 1921. Previous to his work in Neponset, he served

the First Methodist Church in Bellevue, O., as supply pastor.

Events At Lenox

LENOX, Rev. B. N. Wyman, pastor, reports a steady gain in membership, the present number being the largest in a generation. The annual meeting indicated a prosperous financial year, with a balance of over $300 in the treasury. At this time an addition to the salary was voted. According to a recent custom in connection with the annual meeting, an address is given by an invited speaker. The guest of the evening on this occasion was Rev. Anson Phelps Stokes, former secretary of Yale University, who outlined the liberal and conservative elements in human progress.

Under the auspices of the missionary committee, Rev. V. G. Burns of South, Pittsfield, recently of Brooklyn, N. Y., gave an address, Feb. 24, picturing the deplorable social and moral conditions of the "Other Half" in that city where he had personal experience.

On New Year's day the pastor was surprised with a purse of gold amounting to $165 from members of his church and congregation.

An Important Day for Ipswich

March 23 was a Red Letter day in the calendar of the Congregationalists of IPSWICH, for the two historic churches of the town, the mother First Church and the daughter, the South Church, celebrated their reunion after a century and three-quarters of separate life. Dr. Thomas Franklin Waters, the historian, pastor of South Church from 1879 to 1909, saw the needs and urged the changes, but the making of them has been left to the present pastor, Dr. F. T. Kenyon, who came to Ipswich in 1921 and has led the united churches. Current expenses have been paid and some $15,000 have been gathered for the repair and rearrangement of the First Church edifice as the house of worship. Other funds are in sight for the rearrangement of the South Church as a community house.

The present First Church edifice, the fifth, was erected in 1847. Many features from former edifices have been built into it. The

OLD FIRST CHURCH, IPSWICH
To be used as a house of worship

rooster that crowns the steeple has kept watchful vigil since 1749. The old pulpit and sounding board, masterpieces of skill fashioned by an Ipswich carpenter and now hanging in the tower room, are valuable relics nearly two centuries old. The brass handles of the tower doors bear the dates 1749 and 1848.

The building has been rearranged to provide for the religious services and Sunday school. There are rooms for the junior Bible school, pastor's study, and for the heating apparatus. It has been equipped with a new heating plant, electric lighting and an electric blower for the

PARISH HOUSE, IPSWICH
Formerly house of worship of South Church

organ. The committee in charge of the renovations were assisted by Brainerd and Leeds of Boston as architects.

It is planned to rearrange the South Church edifice as a center of the social life of the whole community as well as of the church. It will contain a hall for public meetings, banquet hall and kitchen, clubrooms, gymnasium, and such other rooms as the needs of the community may suggest. Work on these changes will start soon.

Renovations to Erving House of Worship

Extended repairs have just been completed on the roof, interior and vestry of the church building of FIRST, ERVING. The ceiling and side walls have been thoroughly cleaned and repainted, giving it a fresh and attractive appearance. The total expense was around $1,000.

Since the arrival of the present pastor, Rev. W. A. White, a year and a half ago a Christian Endeavor Society, a junior choir and a handicraft club for boys have been organized.

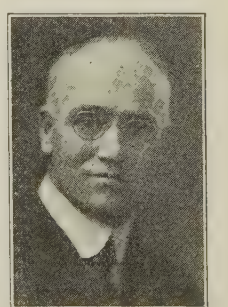
Pilgrim, Dorchester, Purchases Parsonage

PILGRIM, DORCHESTER, has purchased a parsonage at 46 Bellevue St., which will soon be occupied by the new pastor, Rev. C. W. Dunham, and his family. The house is commodious, centrally located, and has a garage on the grounds.

RHODE ISLAND

Goes to Plymouth, Providence

PLYMOUTH, PROVIDENCE, has called Rev. Hugh Penney from the pastorate of First, Georgetown, Mass., and he has assumed his new charge. Plymouth Church invited the Association of Ministers of Rhode Island to a banquet where many speakers of the Conference, Rev. M. R. Plumb presiding, welcomed the new pastor and his wife. Mr. Penney closed a successful pastorate at Georgetown of nearly five years and brings to Plymouth much experience and skill. The fellowship at the welcoming banquet was happy and cordial.



Rev. Hugh Penney

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CONNECTICUT

Rocky Hill Pushing Forward

ROCKY HILL'S recent activities include two men's get-together suppers, one given by the deacons and trustees at which the Moderator of the National Council, Rev. Rockwell Harmon Potter, D.D., spoke; the second, given by the men who made the every member canvass, was addressed by Rev. Warren S. Archibald of South, Hartford. The every member canvass committee organized itself into a lookout committee which has mapped the town into eight districts, each with a sub-chairman whose duty it is to notify the pastor of newcomers or of need for his services.

The young people gave the play, "Why the Chimes Rang," at Christmas time to a house full of children and their parents. It was reverently and beautifully done, making a deep impression.

The pastor and the missionary committee, assisted by 60 persons, young and old, presented the six programs suggested by Herbert W. Gates, entitled *Congregational World Service*, on successive Sunday evenings beginning with the first Sunday of the new year. The interest was maintained throughout with good attendance and collections that more than paid expenses.

Six young people joined the church on Jan. 6. One was the daughter of the church clerk, one the daughter of a deacon, two the daughter and son of a deacon, two the daughter and son of the pastor.

Two years ago the Y. P. S. C. E. "took sick and died" of acute flapperism. Now there is a high school group of 30 girls and boys forming two Sunday school classes under efficient leadership.

At the annual meeting the church voted to make certain much needed improvements, making unused space available for social purposes.

The pastor, Rev. G. F. Ekins, is preaching a series of sermons on "Truth and Freedom." Some of the topics are "The Freedom of Truth," "Science and Truth," "Truth and Social Evolution," "The Truth About Conscience."

Renovations to Preston City Property

At the annual meeting of PRESTON CITY the reports showed the work of the past year to have been quite eventful, especially that of the ladies' aid society. After putting in a large furnace to heat the church and giving the parsonage and buildings two coats of paint there was quite a sum of money in the women's treasury with which they look forward with enthusiasm toward other enterprises. Preceding the communion on March 2 the pastor, Rev. W. L. Muttart, received seven into membership on confession.

NEW JERSEY

Sermons Both in Italian and English

Rev. S. C. Gozzo, of ITALIAN, GRANTWOOD, preaches in Italian in the morning but has arranged for English-speaking services in the evening. He has been inviting ministers and secretaries occasionally to fill the pulpit. Those who have recently assisted in these services are Rev. Edwin Curtis of Grantwood, Sec. W. K. Bloom, and Supt. C. W. Carroll.

FLORIDA

Corner Stone Laying at Jupiter

The corner stone of the new church home of JUPITER was laid last month, neighboring churches and pastors assisting. The stone was laid and the address given by Supt. L. H. Keller. The church was organized five years ago by the present pastor, Rev. H. H. Jones, and has held services in the schoolhouse. It is to be a beautiful, churchly edifice to serve the growing community of Jupiter.

Church Organized at Coral Gables

Through the able leadership of Dr. L. H. Royce, a church of nearly 100 members has been organized in CORAL GABLES. A fine house of worship to serve this strong, new church will be built this summer. Rev. O. T. Anderson has entered upon his work as temporary pastor of this church.

Pomona Parsonage Destroyed by Fire

The beautiful parsonage recently presented to POMONA by Mrs. S. E. H. Worcester, of Black Mountain, N. C., has been completely destroyed by fire. There was considerable loss

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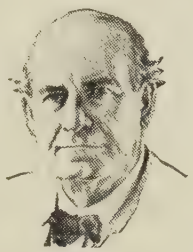

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ILLINOIS

Added to Winnetka Staff

Through the kindness of an unnamed friend WINNETKA is to have as one of its assistants Mrs. Gerald H. Beard, widow of Rev. Gerald H. Beard, for many years pastor of Park St. Church, Bridgeport, Ct.

The young people of Winnetka during the fall months gathered together $900 to be used by Rev. P. R. Reynolds, Fenchow, Shansi, China, for the purchase and equipment of a summer conference camp for the Chinese in that province.

WISCONSIN

Ministers to Three Churches

An interesting arrangement is in operation at CLINTONVILLE. Rev. L. G. Moland, pastor of the Dano-Norwegian church, is also engaged by the English-speaking churches at Galesburg and Leeman. An automobile makes possible this arrangement, while Mr. Moland's mastery of more than one language proves an element in bringing the various groups into friendly relations with one another.

Movies at Fond du Lac

PLYMOUTH, FOND DU LAC, is now using the motion picture in its evening service. The auditorium has been filled at each such service, and the offering on the first Sunday evening was $71. The membership is unanimous in its approval of this new experiment.

MISSOURI

Cole Camp Prosperity

Rev. P. A. de la Porte for three years has efficiently ministered to COLE CAMP, and during his ministry a goodly addition has been made to the church membership and the congregation and Sunday school have increased. Both the parsonage and meeting-house are in excellent repair and the field is awaiting the coming of a new pastor.

Mr. de la Porte has accepted a call to Neosho and is already on that field. His is a wonderful missionary family. He has a son graduating this year from Yankton College, who has already preached four years. A daughter is now secretary of young people's work for the W. B. M. I., with headquarters in Chicago. Another daughter has been a local school teacher and musical director in the Cole Camp choir and has just accepted a position as professor of music in a Missouri college. Mrs. de la Porte is an efficient missionary worker. Neosho is to be congratulated on securing Mr. de la Porte.

IOWA

Protestant Churches Co-operate

A fine co-operative spirit prevails among the three Protestant churches of TRAER—Congregational, Methodist, and United Presbyterian. About two years ago these churches organized a council through which co-operative action might find expression in various types of community service. During February and March, an interesting and profitable series of union Sunday evening services is being held, in which vital aspects of the life of Christ are portrayed in illustrated sermons. Each pastor speaks in turn, and the series rotates among the different churches.

The Council has also instituted a church night on Thursday, at which time, following a 40-minute devotional service, a training course, based on Prof. Weigle's outlines on *The Child*, is offered to all who will stay. The enrollment so far has been promising and spells success for the project. As further evidence of the value of this co-operative spirit, the council is giving a course of Bible study in the high school for which credit is allowed, the three pastors sharing in the work of teaching. Preparations are under way for a union program of personal evangelism prior to Easter. The participating church bodies are happy in this fellowship of service for the community.

TEXAS

El Paso's Successful Canvass

EL PASO recently made its every member canvass, teams going out on a Sunday afternoon. At the close of the canvass a larger number of subscribers to the budget than in any previous year was reported. The men who participated were so pleased with the experience that they voted to make an every member visitation of the church and congregation later in the winter. Rev. W. H. Elfring is the pastor.

First, Beaumont, Purchases Property

FIRST, BEAUMONT, Rev. S. E. Holden, pastor, has purchased from the Westminster Presbyterian Church a property on the corner of Broadway and Forest, formerly occupied by the Central Presbyterian Church. It is a good corner lot on which is the first unit of a building, consisting of assembly, Sunday school, and class rooms. Including the cost of necessary improvements the consideration is $10,500. Mr. Holden has won a strong position in the city, now having more than 40,000 people, and the outlook for the growth and usefulness of the organization is highly encouraging.

NORTH DAKOTA

Fortieth Anniversary of Carrington

CARRINGTON recently celebrated its 40th anniversary. The church was organized with nine charter members, on June 13, 1883, under the leadership of Rev. Charles S. Lane, now of the Hartford Seminary Foundation. It now has 208 members and a Sunday school enrollment of 245, including the cradle roll and home department. The present church building was dedicated in 1907, the mortgage on it being burned in 1920, thus freeing the church from debt for the first time in its history. Rev. W. P. Kelts is the present pastor of the church.

CHURCH AT CARRINGTON, N. D.

CALIFORNIA

Ferndale's Rededication

Forty-three years ago FERNDALE dedicated a house of worship built of redwood lumber. On Feb. 17 of this year, after spending $4,000 in rebuilding the interior and adding a sheltered entrance, the present congregation invited their friends to a rededication service.

At the morning service Supt. W. J. Minchin, of the Northern California Conference, preached most helpfully, and the dedication ceremony was conducted by Dr. G. W. Hinman, of the A. M. A., and the pastor. Six ministers from

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the County Ministerial Association brought their greetings to the afternoon service, and a letter was read from Rev. Roscoe Douglass, the former pastor whose effort to raise money for a new church had made the present repairs possible. An historical sketch of the church was read by the pastor, Rev. Jessie Getty Heath, and the ladies of the church served lunch during the social hour which followed. Dr. Hinman preached to a large congregation in the evening, and the local Methodist church entered heartily into the whole day's program. This church now has a small but complete plant for its work and is most happy in having completed changes in the building and furnishings which have been desired for several years. Mrs. Heath will soon complete her third year as pastor of the church.

Buena Park Prospers

BUENA PARK knows how to treat their minister well. Anyhow, they have increased his salary $150; and assumed one-half his premium in the Pilgrim Memorial Fund. They have also been reinforcing his efforts and plans, as evidenced by the vitality of all departments of work. Total receipts for the year amounted to $1,850. The church school roll has 165 names and the average attendance is 119, while 15 are in the cradle roll. An active Christian Endeavor Society of 24 members has sent candy to the prisoners at San Quentin, conducted services at the county hospital, and sung carols at homes on Christmas morning. The ladies' aid raised $667, and the benevolences of the church were $244. A matter of great rejoicing was the burning at the morning service one Sunday of the note against the church, amounting to $550, after the sum had been raised. Each month the ladies provide a dinner and social gathering with games, etc., and a silver offering. Rev. S. F. Hilgenfeld is the minister.

Increased Equipment at First, San Diego

A recent campaign by FIRST, SAN DIEGO, to secure $50,000 brought in $53,531. This money finishes the payment on the new $65,000 parish house, and completes the building of Plymouth Center. This enterprise in a rapidly expanding part of the city, originally Park Villas Church, is now a part of the First Church parish. Led by Rev. G. A. Charnock, with the help of the State Conference and First Church, a beautiful structure has been erected which will be used largely for community work. So largely attended are the services that frequently the auditorium in the church is not ample to seat the evening congregations. The minister, Rev. Roy Campbell, recently published a little book, *Three Vital Questions*, with the sub-heading, "Can a Man Fully Geared into Modern Life: 1. Count the Bible as Dependable? 2. Hold Prayer as a Useful Tool for a Living? 3. Believe That He Will Live After Death?" The State Conference meets with this church in May.

Rapid Growth at Arvin

Twenty-two miles southeast of Bakersfield is ARVIN, a church founded ten years ago, and until 1920 yoked with Panama, since which time it has required the whole time of a minister. In 1917 a parsonage was built. In this area, ten miles square, all denominations have united happily in a community organization which has held its service in the schoolhouse. Since Rev. N. L. Packard came two years ago, there has been rapid development. The 34 members have grown to 105, with 78 uniting in 1923. A new church building is being erected which will seat 400, with additional Sunday school apartment, pastor's study, etc., and to cost about $10,000. With the village contented in a union church, an active Christian Endeavor Society of nearly 50, and a mind to work, we have at Arvin a choice example of a successful rural church.

IDAHO

Idaho Ministers Enjoy Convocation

The fourth annual convocation of the ministers of the Southern Idaho Conference was held at First Church, Boise, Feb. 27-29. Dr. Everett Lesher of Minnesota, who came at the invitation of First, Boise, to deliver a series of lectures, and Supt. C. H. Harrison of Portland were the two chief speakers. The ministers of the Conference were the recipients of the generous hospitality of First, Boise, Rev. Walter Lockwood, pastor, while they were in the city.

OREGON

Brief Mention

CONDON voted in 16 new members at the last church meeting. Rev. James Pendleton, the pastor, is drawing large audiences and building up the church.

GASTON has voted to improve its church property at a cost of $2,500.

THE DALLES, under the leadership of Rev. B. C. Preston, is doing a vigorous work, and in spite of a greatly increased budget has adopted the policy of forwarding the benevolence apportionment on the first day of each month.

The annual retreat of the Congregational ministers of Oregon drew the men from nearly every church in the state. First, Portland, opened its parlors for the gathering on March 4-5. Supt. Everett Lesher of Minnesota was the guest of honor and gave an inspiring leadership for the two days' gathering.

Church and Ministerial Record

Calls

FOSTER, L. B., (United Brethren), Newburg, Ia., to Gaza. Accepts.

GARDNER, E. V., Independence, Kan., to Burlington. At work.

HARTMAN, W. E., Boston University School of Theology, to Trinity, Neponset, Mass. Accepts.

HOBSON, C. C., Masonville, Ia., to Winthrop. Accepts.

JOHNSTON, C. H., Sacramento, Cal., to Scappoose, Ore. At work.

VIEHE, P. G., Clear Lake, Ia., to Glencoe, Minn. Accepts.

ZOCHER, G. L., First German, Portland, Ore., to St. Paul's Evangelical, Seattle, Wash. Accepts.

Ordination and Installation

BENSON, F. T., *o.*, University Ave., St. Paul, Minn., Feb. 21. Sermon by Dr. J. P. Miller; other parts by Rev. Messrs. H. Y. Williams, H. M. Racer, W. N. Payne, W. J. Gray, E. L. F. Warkentein, A. H. Norum, and C. J. Trcka.

GRANT, J. H., *i.*, First Church of Christ, Fairfield, Ct., March 20. Sermon by Dr. C. E.

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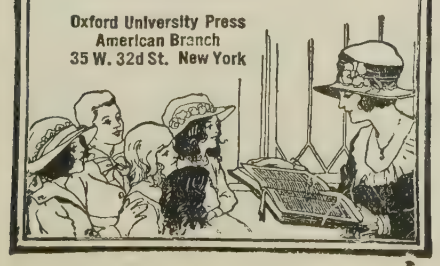

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Burton; other parts by Rev. Messrs. H. P. Beach, Shepherd Knapp, Sherrod Soule, W. H. Day, and C. E. Silcox.

STALLARD, H. C., *i.*, West Pittston, Pa., Feb. 21. Sermon by Rev. H. F. Gould; other parts by Rev. Messrs. Kyle Booth, Enoch Hughes, J. B. Davies, and C. W. Carroll.

Resignations

ARHELGER, L. F., Lancaster, Wis..
KEGEL, ARNOLD, Church, Ia.
MATTHEWS, J. H., West Seattle, Wash.
MILES, W. C., Corning, Ia.
REED, M. D., Rodney, Ia.
ROBERTS, R. W., Oakland, Ia.

Accessions

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FLORIDA		
Coral Gables		27
ILLINOIS		
Winnetka	1	14
MASSACHUSETTS		
Newton, First		3
Swampscott, First	6	8
MICHIGAN		
Detroit, North Woodward Ave.	2	17
MISSOURI		
Webster Groves, First, March 9		10
NORTH DAKOTA		
Havana		26
OREGON		
Condon		16
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Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Obituary Department, The Congregationalist, 14 Beacon St., Boston.

LOWELL—Mrs. Emma C. Lowell died March 4, 1924, in her ninety-ninth year. She was the oldest resident of Bridgton, Me., and the oldest member of the First Congregational Church, uniting in 1851; also a lifelong intelligent reader of *The Congregationalist.*

ALICE AYRES BAILY

Alice Ayres Baily was born in Hadley, Mass., on Aug. 5, 1853. She was the daughter of Rowland Ayres, who was for 35 years the pastor of the First Congregational Church at Hadley. She attended the Hadley schools and graduated from Maplewood Institute, Pittsfield, Mass., in 1872. For several years she taught school at Hadley, Wilmington, North Carolina, and Unionville, Ct. On Nov. 26, 1880, she was married to George W. Baily by her father in his historic church. She and her husband took up their residence in Brooklyn, N. Y., and for 40 years they were active in Central Congregational Church.

At various times Mrs. Baily was president of the Woman's Foreign Missionary Society, and the Woman's Benevolent and Home Missionary Society of her church. She presided over the Woman's Board of Foreign Missions for the Brooklyn District and became president of the New York State Branch of the Woman's Board of Foreign Missions. She was a charter member of the Brooklyn Colony of the Society of New England Women. She was president of the alumnæ of Maplewood Institute for years. She had also been president of the Colonia Club of Brooklyn.

Mrs. Baily was an invalid for many months. On Nov. 17, 1923, she was taken from her home, 1357 Mansfield Place, Brooklyn, to a hospital for treatment. After a brave, patient fight to regain her health she passed peacefully away on March 18, 1924.

She is survived by her husband; a sister, Agnes Ayres of Hadley, Mass.; and four children: Edward Ayres, Harold James and Gladys of Brooklyn, and George Irving of Chicago; a grandson, Harold James Baily, Jr., of Brooklyn, and a granddaughter, Carolyn Gray Baily of Chicago. The sons are all graduates of Amherst. The daughter is an alumna of Smith.

A beautiful and impressive funeral service was conducted in Brooklyn by her pastor, Rev. S. Parkes Cadman, on March 20. She was laid to rest in the cemetery at old Hadley on the next day by Rev. Arthur Hope, pastor of the Hadley church.

A. GARDINER COOPER

Congregationalism in Brooklyn, N. Y., as well as the denomination at large, has suffered a severe loss in the death of Mr. A. Gardiner Cooper, who died suddenly on March 9, at his winter home, Idlewild, Fort Lauderdale, Fla. His

Classified Columns

Advertisements under these headings cost four cents per word each insertion, including initials and address, minimum cost 60 cents per insertion. Keyed ads. (care *Congregationalist,* Boston,) cost 15 cents additional.

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death was due to an attack of acute heart disease, and he had been active until a few hours before his death.

Mr. Cooper was at the time of his death, and had been for 20 years a member of the board of trustees of Tompkins Ave. Church, Brooklyn, a considerable portion of the time acting as its chairman. He was greatly interested in all the life and work of the church, a loyal and generous supporter of all its departments, a wise counselor and the beloved friend of the entire membership. His largest interest during the more recent years was for the Congregational Home for the Aged, of which he was president of the board of directors and one of the most generous benefactors. He was also active in the work of the New York City Association, the Brooklyn Congregational Club, the Brooklyn City Mission, the Bedford Branch Y. M. C. A., and the work of certain of the Brooklyn hospitals.

In speaking of Mr. Cooper, Dr. J. P. Huget, his pastor, says:

It is difficult to put into words any indication of the range of his activities or the breadth of his sympathies. He touched every part of the church life and was active in many other phases of organized and Christian and benevolent work. His influence was also felt largely along distinctly personal lines. He was the friend of all who were in sorrow and trouble and the helper of all who had need of advice or assistance.

The funeral services were held at the Tompkins Ave. Church, Brooklyn, on March 15, Dr. Huget officiating.

MRS. FRANCES KENT KNOWLTON

Mrs. Frances Kent Knowlton, eldest daughter of Rev. Cephas H. Kent and Mary A. Clark Kent, was born in Kennebunkport, Me., May 18, 1832, and died at West Medway, Mass., Jan. 16, 1924, in her 92d year, leaving a son, Kent, two granddaughters, a sister and a brother.

She graduated from Mt. Holyoke Seminary in 1855, and in 1858 was married to Stephen Knowlton, whom she survived for nearly 11 years. They taught together at Castleton, Vt., for four years. After Mr. Knowlton's graduation from Andover Seminary they worked together at West Medway, Mass., and subsequently at New Haven, Greensboro, and Danville, Vt., retiring at the close of his ministry to West Medway, the scene of their first parish.

Of a peculiarly bright and sunny temperament, Mrs. Knowlton did much to co-operate with her husband in church and parish work, and as a result of her genial nature and her warm, sympathetic disposition was greatly beloved by all who came in contact with her. Though in her later years her activities were somewhat restricted by reason of impaired hearing and dimness of vision, she bore it all with the unfailing serenity and cheerfulness that throughout had characterized her life. In the closing years of her widowhood her home was cheered and brightened by the divided care of her son and his wife with whom she lived.

It was good to have known her, and to have lived with her in loving fellowship was counted by those who knew her a rare privilege. And when the end came, so gently did she pass away and so peacefully did the transition come that it was hardly perceived. "And it came to pass that at evening time it was light."

E. K.

REV. GEORGE F. MORTON

Rev. George F. Morton, Lake Itasca, Minn., entered into the rest that remaineth for the people of God, Feb. 20, at 66 years of age. Worn out from arduous work in his Master's service, he had been in failing health for a year, but in a large part maintained his usual church work until his death. He leaves a devoted wife, three sons and one daughter.

I had known Mr. Morton from his early boyhood, and we were more than brothers, and coworkers with Christ. In 1888 Mr. Morton, with his wife and four children, left their home in West Buxton, Me., and came to Minnesota, where I had commenced missionary work. Possessed of a fine high school education, a winning personality, unbounded enthusiasm for Christian work, and withal a most modest and spiritual man, he at once became a mighty factor in the new missionary work. The credit for the organization of the Congregational churches at Pillsbury, Swanville, Burtrum and Grey Eagle is largely due to Mr. Morton and his devoted wife. He was ordained at Grey Eagle in 1892 where he was serving as pastor and had built a parsonage. My text at his ordination was "Preach the Word," and no man ever obeyed Paul's injunction to Timothy more faithfully. He was also pastor at Burtrum. Later he served two years as Sunday school missionary in northern Minnesota.

More than 20 years ago he commenced what seemed the most hopeless missionary work of his life, at Lake Itasca, in northern Minnesota. But his Master was with him. Sunday schools were established, and three churches organized, of which he was the faithful pastor at the time of his death. During his 32 years of active ministry, I do not think this missionary worker received in any one year as much as $500 in compensation, but he had heard the clear call of duty. George F. Morton was the last of my co-workers on the missionary grounds. It begins to look lonesome. But "at the evening time it shall be light," and the glory of the eternal morning will soon break.

Vineland, N. J. J. FRANK LOCKE.

Events to Come

BOSTON MINISTERS' MEETING, April 7, 10.45 A.M., Pilgrim Hall, Boston. Speaker: Dr. W. E. Gilroy, Editor-in-Chief of *The Congregationalist*. Subject: "An Editor's Reflections Upon the Ministry."

MINISTERS' MEETING OF NEW YORK AND VICINITY, 287 Fourth Ave., New York City, April 14, 11 A.M. Speaker: Rev. Eugene W. Lyman, D.D., Union Theological Seminary. Subject: "Mysticism."

SUFFOLK WEST ASSOCIATION OF CHURCHES (Mass.), 90th and annual meeting, Allston Church, Quint Ave., Boston, April 8.

3.00—Worship, Rev. E. C. Camp, D.D. Business.
4.00—"The Church and War," Rev. H. L. Stratton. Rev. A. F. Pierce.
5.00—"The Voice of the Rising Generation in our Churches." Rev. Robert W. Coe. Miss Ruth Richards.
6.30—Supper.
7.30—Worship from the Screen, Dr. Enoch R. Bell, Precentor.
7.45—"The Bible as a Stimulant," Rev. S. K. Tompkins, D.D.
8.20—"Poems of Edgar Guest." Read by Mr. James C. Higgins. Illustrated with motion pictures by "Pictures in Motion, Inc."

WOMAN'S BOARD OF MISSIONS, monthly meeting, Pilgrim Hall, April 4, 10.30 A.M. Speakers: Mr. William S. Clark, recently of Sapporo, Japan; Miss Annie L. Kentfield, Diongloh, China; Miss Eleanor Tao, Yenching, 1923.

WOMAN'S HOME MISSIONARY ASSOCIATION, monthly meeting, Pilgrim Hall, April 4, 2 P.M. "The Hope Chest, Mrs. J. J. Pearsall, New York; "Young America's Outlook," Pres. J. D. Finlayson, Fairmount College, and Pres. J. D. Brownell, Northland College. The Northland College girls' quartet will sing.

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, weekly meeting, Friday, 10 A.M., 19 So. La Salle St., Room 1315, Chicago, Ill.

SUFFOLK NORTH ASSOCIATION (Mass.), 123d semi-annual meeting, Union, Winthrop, afternoon and evening, April 9. General theme: "Christian Foundations."

(*Continued on page* 447)

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WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC, 760 Market St., San Francisco. Mrs. W. C. Blasdale, Treas., Mrs. H. S. Ranney, Exec. Sec.

CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION, 289 Fourth Ave., N. Y.; Mrs. P. S. Suffern, Treas.; Mrs. J. J. Pearsall, Sec.

WOMAN'S HOME MISSIONARY ASSOCIATION, Mrs. Albert Greene Duncan, Treasurer; Mrs. Mabel S. Badger, Sec., 609 Congregational House, Boston.

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MASSACHUSETTS HOME MISSIONARY SOCIETY, a constituent of the Congregational Home Missionary Society, represents the churches of Massachusetts in their home missionary work. The Society solicits bequests, pays annuities on conditional gifts, administers trust funds for churches. Frederick E. Emrich, D.D., *Secretary Emeritus;* Rev. John J. Walker, *Acting Secretary;* Rev. Oliver D. Sewall, *Treasurer,* 611 Congregational House, Boston.

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THE FUND FOR MINISTERS provides entirely for Ministerial Relief in Connecticut and invites contributions for this purpose. Bequests and Annuity Gifts are needed. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer. Congregational House, Hartford.

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(*Continued from page* 445)

State Conferences

ARIZONA AND NEW MEXICO, El Paso, Texas, May 9-11.
CALIFORNIA (Southern), San Diego, May 12-14.
ILLINOIS, Decatur, May 6-8.
INDIANA, Michigan City, May 13-15.
IOWA, Iowa Falls, May 20-22.
KANSAS, Lawrence, May 6-8.
MAINE, Skowhegan, May 6-8.
MASSACHUSETTS, Brockton, May 19-21.
MICHIGAN, Charlotte, May 20-22.
MIDDLE ATLANTIC, Orange, N. J., April 22-23.
MINNESOTA, Faribault, May 13-15.
NEW HAMPSHIRE, Durham, May 13-15.
NEW YORK, Richmond Hill, May 20-22.
OHIO, Wellington, May 13-15.
OKLAHOMA, Oklahoma City, April 22-24.
RHODE ISLAND, Providence, May 6-7.
SOUTH DAKOTA, Clark, May 15-19.
TENNESSEE, (Colored), Knoxville, April 30-May 4.
VERMONT, Woodstock, May 13-15.

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owns and maintains the Congregational House (costing over $700,000) to house the Congregational Library, provide rooms at low cost for 14 Congregational Missionary Organizations, the Congregational Book Store, Pilgrim Hall for gatherings, and Committee Rooms, and to promote the general interest of Congregational Churches. Bequests and Annuities are solicited in order that the House may be freed from mortgage indebtedness and the Association thus enabled to furnish our Missionary Organizations with business offices at minimum cost. Send for descriptive pamphlet. Rev. Edward M. Noyes, President; Phineas Hubbard, Treasurer; Thomas Todd, Jr., Secretary, 14 Beacon Street, Boston, Mass.

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Seaman's Friend Society, Inc.

This Society, reorganized in 1922, now fully represents the Congregational Churches of New England in its practical, social and religious work among seamen. Has finely equipped Bethels at 287 Hanover St., Boston, and at Vineyard Haven, and Reading Rooms at Tarpaulin Cove, and Cape Cod Canal. The Society provides dormitory accommodations, reading and recreation rooms, religious services, pool tables, and games of many kinds, a restaurant, a canteen, shower baths, postal and banking facilities. Donations and bequests solicited. Contributions received on an annuity basis. President Rev. Lucius H. Thayer, D.D.; Vice-Pres., Rev. Samuel H. Woodrow, D.D.; Clerk, Rev. Theodore E. Busfield, D.D.; Sec., Rev. Merritt A. Farren; Treas., Charles F. Stratton; Chairman of Exec. Com., Franklin P. Shumway; Office, 306 Congregational House.

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W. L. CARVER, *Supt.*
8 Beacon St., Boston, Mass.

Easter Dragon Flies

(*Continued from page* 436)

"Yes, except those we shall keep for ourselves."

"Are we going to church on Easter?"

"Yes, we'll motor to church in the morning."

"And then we'll come down here to the pond?"

"Yes, in the afternoon, right after dinner."

"Uncle Ben, aren't you going to tell me what it is till Easter Day? How'll I ever wait all that time?"

"It is quite a wait for one of your years," admitted Uncle Ben, "but this time I'm adamant. Oh, you'll survive. Think what busy farmers we'll have to be between now and then."

Just as Uncle Ben had planned, so it happened on Easter Day. After a midday dinner the two strolled to the pond, Uncle Ben serene as ever, David afire with impatience.

"I don't see a thing," said David, first to arrive. "Not a single thing that's different, I mean."

Uncle Ben, stooping over the plants and grasses that grew around his fenced-in corner, suddenly gave a low whistle of pleasure. "Aha! some little outgrown bodies already left behind," he said softly. "Now let's look sharp! Here, David, quick! Here on this stem! Save your questions till later, and watch with all your eyes!"

"This brown bug?" began David, incredulous, but Uncle Ben stopped him short, whispering in his eagerness. "Yes, that brown bug, as you call him. Watch him every second, and see what he'll change into!"

Even as he spoke, the brown little object under their eyes split slowly down the whole length of its back, and what do you suppose came out? A lovely winged thing, poised ready to fly over the smooth pond and up toward the sky on gauzy wings which matched the sky itself in color.

"Why—out of that little brown cover!" gasped David.

"See!" Uncle Ben was still whispering in his intentness as he pointed at the fragile blue wings shimmering over the pond. "Our Easter dragon-fly."

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RISIBLES

"Ma asked me if I had been stealing jam and I told her, 'Yes.'"

"Why didn't you say 'No'?"

"I hadn't the face to deny it."—*Judge.*

Rupert Hughes says that American laws are the laughing stock of Europe. Well, let them laugh, they have little enough to laugh about in Europe.—*Nashville Southern Lumberman.*

An editor was dying, but when the doctor bent over, placed his ear on his breast, and said: "Poor man! Circulation almost gone," the dying editor shouted: "You're a liar! We have the largest circulation in the country!"

The Congregationalist

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The problem of the modern mother is to have dinner on time for a cook who wants it at five, a son who wants it at six, a daughter who wants it at seven, a husband who wants it at eight, and herself that doesn't want it at all.—*Life.*

He: "Yes, my great-grandfather planted this grove when he was a boy!"

Sweet Thing: "You expect me to believe that?"

"Of course. Why not?"

"How could a boy plant such big trees?"—*Judge.*

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